

Calvinist Contact

An independent Christian weekly

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Stan de Jong

WATERLOO — Canada's health care system is something most Canadians are proud of: they consider it one of the best in the world. Everyone is assured access to medical care regardless of his or her ability to pay.

But according to Mutual Life of Canada (MLC) cracks are beginning to show: overcrowded emergency rooms, long waiting lists and an increasing number of patients going to the U.S. for treatment.

Escalating costs

The total cost of hospitals, physicians' services, drugs, public health expenditures and nursing homes is spiralling upward, says an MLC

newsletter. More than \$50-billion is spent every year to provide health care in Canada.

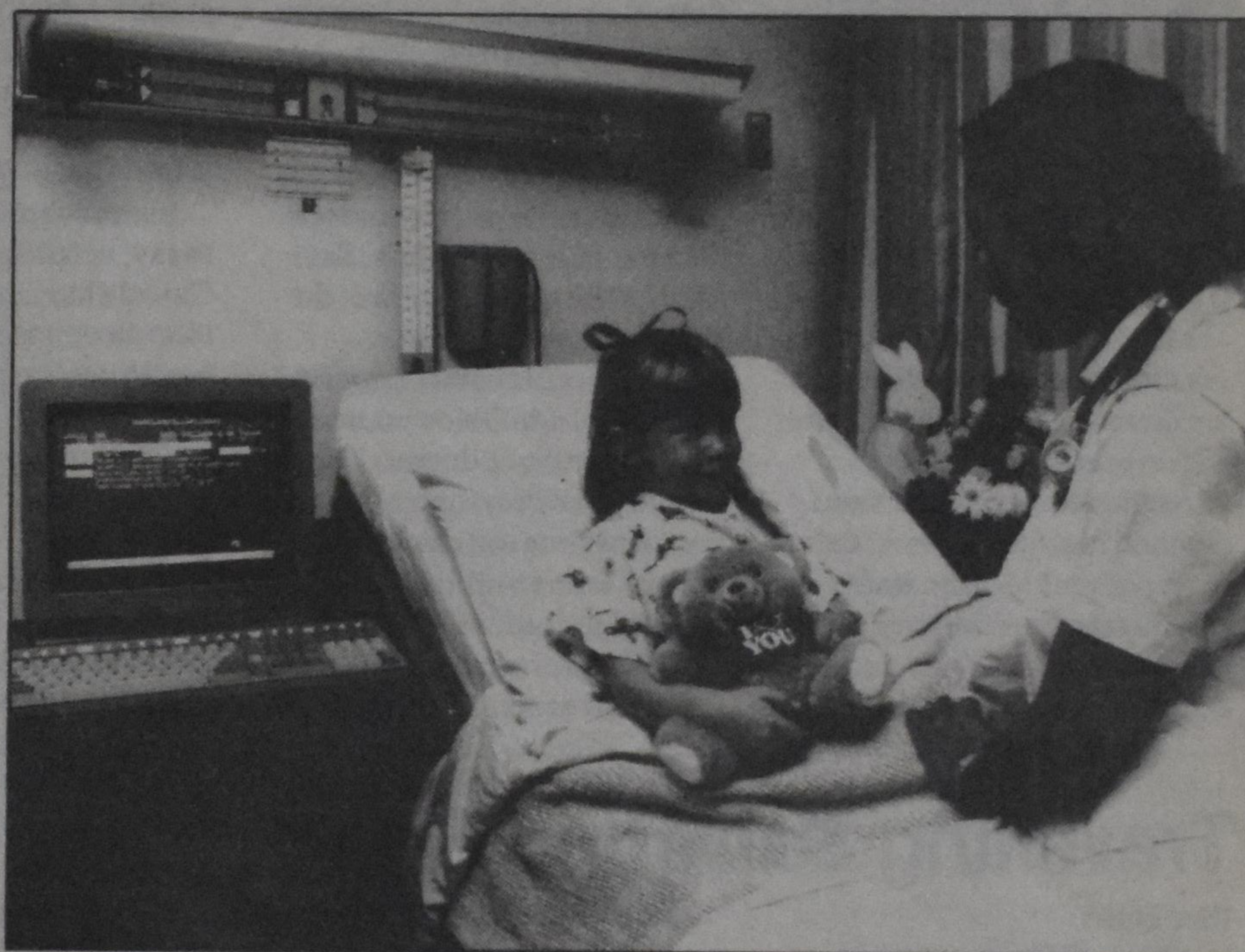
The cost has increased by seven or eight times over the past 20 years. Even after adjusting for inflation, health care costs have doubled in two decades. In 1970 we spent seven per cent of our Gross National Product (GNP) on health care. Today it is about 8.5 per cent of the GNP.

Health care is a provincial responsibility. Provincial health ministers admit that health expenditures are rising at an alarming rate, says MLC, but doctors and hospital representatives often sing another tune: they frequently claim that health care in Canada is dangerously underfunded.

Health care already represents, on average, 30 per cent of provincial budgets. Should additional funding be provided if Canadians are to enjoy the same health care system in the future as they have in the past?

MLC says that providing more funds

Canadian system treats sickness instead of health



Health care costs have doubled.

Photo: Canadian Nurse

is not necessarily the only answer. Suggesting that there is a great deal of waste and inefficiency in Canada's health care system, the following statistics are quoted from *Second Opinion*, a book by doctors M. Rachlis and C. Kushner, Toronto (Collins,

1989):

- Why do Canadians spend 1.2 days per year in the hospital while the rate in the U.S. is .8 days per year?
- Why are the rates for elective surgery, such as gallbladder operations and

See AN OUNCE — p. 2.

Thinkbit

Never argue with a fool. People might not notice the difference.

Sign in office of South African government official.

Ontario coalition wants room for religion in schooling

Robert VanderVennen

TORONTO — Into the vacuum that now exists in Ontario's policy for the presence of religion in public schools, a coalition of evangelical Christians has come forward with wide-ranging recommendations to the Ontario government.

At a recent press conference held in the legislative building at Queen's Park, the Coalition for Religious Freedom in Education urged the Ontario Ministry of Education to appoint an advisory committee to study ways of providing religious education in public schools, religious instruction in children's own religious tradition and funding for Christian schools.

The press conference was chaired

by Aileen Van Ginkel, who was supported by Harry Fernhout, Brian Stiller, Gerald Vandezande and Peter Jervis. Behind the coalition and its presentation stand the Institute for Christian Studies, Evangelical Fellowship of Canada, Ontario Theological Seminary, Citizens for Public Justice and a number of evangelical denominations.

Van Ginkel stressed that the primary right of parents to educate their children, guaranteed in the U.N. *Universal Declaration of Human Rights*, gives to all parents the right of freedom of choice in education. She added that "Ontario's religious and ideological diversity must be dealt with in such a way as to promote mutual respect, understanding,

tolerance and co-operation among all Ontario residents."

From this should come the room for school boards to "help parents to provide their children with the religious education of their choice" and to provide educational programs "which emphasize the role of religious and ideological beliefs in shaping society." Schools should provide students opportunity to study on a voluntary basis about their own religious tradition and to receive religious instruction after school hours, which might be taught by persons other than their regular teachers. Alternative schooling should be available also, "in which particular religious or ideological perspectives are integrated into all areas of the school curriculum."

'Nonsense'

The press conference was well-attended and a number of penetrating questions were raised by members of the press. There was no immediate result but the next day a *Toronto Star* editorial labelled as "nonsense" Van Ginkel's statement that "the government of Ontario must protect the ability of parents to educate their children in conformity with their convictions." "Not at public expense," the *Star* editorial huffed.

The press conference followed a May 7 meeting of Gerald Vandezande with Education Minister Sean Conway at which Vandezande stressed the importance of a pluralistic approach to religion in schools. He used effectively a recent column in the *Toronto Star* by liberal religion writer

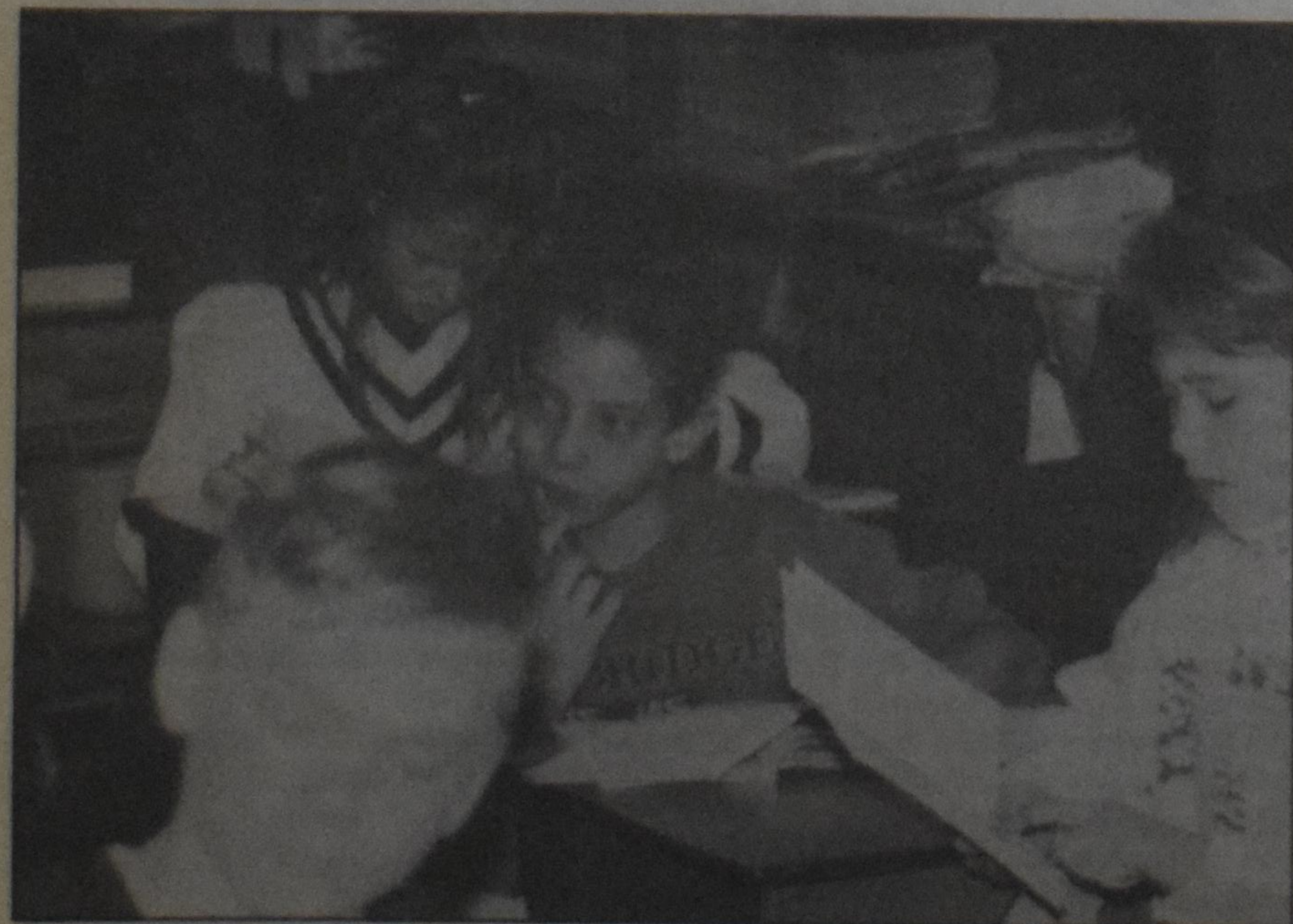
Tom Harpur which ended with the statement that it is "scandalous to compel parents who care about their faith and want their children educated within a certain religious context either to see their values constantly eroded by the secular stew served up by the state or pay extra costs for religious teaching which members of another faith don't incur."

Harpur, as well as the coalition, urged the government to respond to the 1985 Shapiro Report on independent schools, with which it has never dealt. After he submitted the report Bernard Shapiro was appointed Deputy Minister of Education and recently has been promoted to Deputy Secretary of the Cabinet, but in spite of such recognition his report has not been acted upon.

Underneath the important issue of the place of religion in public schools lies the large question of its place in society. The coalition is presenting a public witness to the importance of religion in education and, by implication, to the importance of the Christian faith in public life.

In this issue:

- Vancouver chaplain carries on mission without borders . . . pp. 10, 11
- Cai Seerveld talks about CBC and the Canadian nation p. 12
- The Dutchman who started a white settlement on the Cape p. 13
- Poetry that enlarges life p. 14
- Humorous fragments from early immigrant life p. 15



"Values constantly eroded by the secular stew served up by the state . . ."

Photo: Bert Witvoet

An ounce of prevention

... continued from page 1.
hysterectomies, much higher in Canada than in many other countries in the world?
• Why Does Canada institutionalize its elderly at a rate almost 80 per cent higher than the U.S. and 90 per cent higher than Britain?
• Why do 75 per cent of all office visits to physicians end with a prescription?

Medical procedures over-utilized

MLC cites some of the reasons why health care costs are increasing at an annual rate well in excess of inflation.
As they come to expect and demand high quality medical care, patients have no financial incentive to seek the most cost-effective care. We visit our doctor, get tests performed,

make a hospital visit or have surgery with no out-of-pocket expenses.
Critics argue that we over-hospitalize and perform unnecessary tests and surgeries in Canada, says MLC. Since the system is “free” we lack the normal system of checks and balances.
Another reason for escalating costs is that medical practitioners are compensated on a fee-for-service basis. Says MLC, “Physicians control the system. You can’t get a prescription, lab test, surgery or hospital admission without the approval of a doctor. The fee-for-service system of compensating our doctors promotes over-utilization of medical procedures.”
MLC also reveals that Canada is generally considered

to have an over-supply of physicians. For the past 15 years, the number of doctors in Canada has increased annually at a rate two or three times the population growth rate. “Our medical schools continue to graduate doctors beyond our population requirements,” the MLC paper states.
Controlling costs
It is perhaps more accurate to say, according to MLC, that Canada has a *sickness treatment* system rather than a *health care* system. Less than five per cent of health expenditures go towards health promotion and the prevention of disease.
“This is a surprising statistic when you consider that the major reason for the improved ‘health’ of Canadians this

century has *not* been our improved ability to treat people when they are sick, but better living conditions and lifestyles — access to clean drinking water, better and more food, improved housing conditions, sanitary disposal of wastes, and other social and economic factors,” notes MLC.
The health of Canadians could continue to improve if they exercised more regularly, drank less, smoked less, ate better and lived in a cleaner environment. “Improvements in these areas could sharply reduce the incidence of heart disease, cancer and cirrhosis of the liver. Funds spent now on prevention would pay handsome dividends through lower health costs in the future.”
Further, MLC suggests,

more planning should be done to ensure that the number of physicians in Canada meets but does not exceed the needs of the population.
Finally, while most Canadian doctors are paid on a fee-for service basis, some doctors are compensated on a salaried basis. The salary may vary according to his or her number of patients.
According to MLC, studies in Canada and the U.S. have consistently demonstrated that salaried physicians are more likely to emphasize prevention and that the cost of care per capita for their patients is significantly less.
The MLC paper concludes by stating that changes to Canada’s health system are necessary.

Travelling Salvation Show

Ron Dube

“Repent of your sins! seek salvation!”
he repeats with rapid fire
freaking, peaking,
screaming scripture verses about life’s curses
Bible in one hand
microphone in the other
amplifying the new graduate, on fire for the Lord
from the Preaching Screaching Bible School

rows of prisoners
sit watching, listening,
wanting to understand
a captive audience — literally
but he loses them, confuses them
because he comes across — literally

he’s got an *in* with the divine above
he claims, he shares
like he’s doing everyone a special favour
why just last week
in another prison, much, much worse than here
he saved thirty-three prisoners, sinners,
and tonight in this jail
with a show of hands, he’ll do it again

sadly, unfortunately
someone will reach out for help
by raising his hand
then another
and another
more notches for the graduate’s Bible,
for his ego
then he’s off to save another

in another prison
leaving behind, lit-up faces
walking three feet off the ground

and then
after a couple of days
when the fireworks have burned out
sadly, unfortunately
one will stumble, one will fall
then another
and another
wondering why the high passed them by
spiritually abused, feeling used
by someone on fire, preaching brimstone and fire
talking a good talk,
walking a good walk
on stage,

in the spotlight

and now
at the end of the credits
in a prison cell, all alone
another victim of fast-pitched promises
of instant, express-line freedom
from the pains, the hurts, the reality of prison
sits for another day, another night,
mad at God,
mad at himself, for believing,
for buying the act

if you’re doing time in a joint
here’s my point
sometimes, some people get in the way
playing an ego game, seeking fame in God’s name
not everyone
but unfortunately, too many
so you have to be careful
especially when it comes to things spiritual

what’s important for you to know
is that Jesus isn’t a performance
or an act with flashing, blinking lights
salvation isn’t an auction sale
or a bargain only for those who raise their hand
you can’t buy, you can’t earn love from Jesus
you can only receive it
freely,
by reaching out, by crying out,
from your heart,
sincerely

a friend, your friend, He will be
to the end, forever
you’ll still finish your time for your crime
but not alone
as you grow, more you’ll know
that Jesus isn’t all talk, all show
He’s a brother, a partner
walking with you, talking with you
standing by your side
He is a relationship, between the two of you
simply by asking, believing and living the real you

now your wounds from the past
received through others
and sometimes yourself
the physical, mental, sexual abuse
holding you hostage in a prison deep down
should be left there,
in the past, forgiven, forgotten
being real will help to heal

only sometimes,
the painful memories of being hurt
will sneak up on you, try to corner you
but now you’ve got a friend in your corner
standing with you, loving you
sharing your tears
and holding your hand as you face your fears

so let’s be up front about all this
no double talk, no curves, no small print
some days will still be rough and tough
eating away at your stuff
others won’t believe you, many won’t like you
label you a scam, a con, a bluff
but what’s important for you to know
to believe,
is that you’re truly free, within yourself
knowing that you’re a person of worth and value
precious enough that Jesus died for you
so that you could live

His gift of love given to you
for you to give to another
and another

with your loved ones
wives, friends, moms, dads,
daughters and sons
you can be, you can have, you can know
because what’s important, what’s precious
has a new meaning for you, a new beginning,
a new birth
so if you’re doing time in a joint
here’s my point
freedom from the prison within you
will bring freedom from the prison around you
because you raised your heart
instead of throwing up your hand
at some hocus pocus,
abracadabra magic act

to the new graduate
from the Preaching Screaching Bible School
with a story to tell
and a message to sell
saving and soul engraving
speaking the Lord’s name in vain
in a sense
because of your theatrical nonsense
using tricks for numerical statistics
for your own kicks
please, please
hear this plea!

prison is a warehouse, a mad house
overflowing with lost sheep
a playground for sin, a world of darkness
begging for light
broken hearts, broken dreams,
framed in emptiness and loneliness
victims of their past,
victims of incarceration

vulnerable to the intoxication
of instant salvation

new graduate
please preach and teach
to every prisoner, everywhere,
regardless of whatever
that they’re the whosoever of John 3:16
that by believing, by grace,
they’re saved
care enough to share the truth
that Heaven isn’t reached by the raising of a hand
but rather,
that the Kingdom of Heaven is at hand
because God’s love did the raising
and God’s love does the saving

prison ministry
isn’t what you think prisoners have to hear
shoved down their throats, by force, by fear

here’s a secret about many prisoners
some food for thought, for the new graduate
what you call saving souls, (by barking at people)
brings back bad memories
of the yelling, the screaming, the beating
from way back there
part of the reasons why they ended up here
so in their chairs, they sit
hearing empty words which sound like angry words
a resounding gong, clanging cymbals
with a frightening noise

prison ministry
is God’s people walking through the prison door
visiting with God’s people
without expectations, nothing up the sleeve
speaking with God about the people
before speaking with the people about God
sharing the Word

without the need to be heard
prepared to hear, willing to listen
no light show, no performance
a reflection of Matthew 25:36
“I was in prison and you visited me,”
framed in reality, in honesty

prison ministry
is patience, is kindness
there’s no envy, there’s no boasting, no false pride
isn’t rude, isn’t self-seeking,
isn’t easily angered or keeping a record of wrongs
there’s no delight in evil but rejoicing with truth
it’s protesting, trusting, hoping and persevering
as 1 Corinthians 13 teaches,
it’s an act of love

Ron Dube is a prisoner in Collins Bay Institute, Kingston, Ont.

"It was a bizarre week in Ottawa."

The press o.d.-ed on constitutional talk, and the country suffered the hangover. McKenna called it a roller coaster, and right he was. One night the premiers would come out with all flags flying; 24 hours later they would look like they had all split a seam. Wilhelmus Maria took pot shots at the practitioners of the legal profession, and cancelled his room too early; Sharon Carstairs, kibitzing Gary Filmon, kept talking like a tape recorder on fast forward, Premier Peterson made the grand gesture of surrendering some Ontario Senate seats, Clyde Wells had fits of anger, Bourassa sulked somewhere else while the others discussed the distinct society clause, and Monsieur kept all of them behind closed doors. The process was not very dignified. Constitutions ought not to be composed like that. "Trying to build a nation with commas and subjunctive clauses," Robert Sheppard called it in the *Globe and Mail*. Our political leaders let us down. It was a bizarre week in Ottawa.

Following Lucien Bouchard's bombshell resignation environmentalists were offended when Monsieur gave the portfolio to Treasury Board president Robert De Cotret. But eh, the man is putting his ministerial nose to the grindstone. He will step up the campaign to enforce pollution laws, the department is publishing 800,000 booklets with environmental tips, and the minister even hinted that he might stop smoking. Serious he is!

Don Blankairn, rotund chairman of the House of Commons' finance committee, and always stirring up the broth, was not quite in agreement with the Senators' firm resolve to reward themselves with a bit of an increase. Mr. Blankairn called "the other place" a useless institution. The Finance Minister appeared before the committee to complain about increased labour costs. "Workers must moderate their wage demands ..," Mr. Wilson said. Of course, he said it after the Governor of the Bank of Canada set a record for pay hikes in his own salary. Anyway with benevolent largesse the government upped Old Age Security with a couple of bucks per month. All seniors please applause.

Monsieur's appointments which require parliamentary approval are usually

passed with a voice vote in the House. "All in favour say 'aye!'" The opposition, however, forced an unprecedented vote recording for the appointment of Mr. Bruce Phillips to the job of privacy commissioner. The opposition was outraged by the blatant patronage of the appointment.

Not all news from Ottawa is politically polluted. The Ottawa Civic Hospital has opened a Humour Room for its patients. It is a small room stocked with funny audio and video tapes and humorous magazines. Patients and their families may go there to receive relief from their suffering and pain. Is their place for a Humour Room in church buildings? There would be no shortage of material to stock the room with. Minister jokes alone would fill a couple of shelves.

Kingston was the setting for the 1990 Ontario Diocesan Synod of the Anglican Church. A rather lively debate centred around the name of the diocesan newspaper "The Ontario Churchman." Synod passed the motion to change the name of the paper. Perhaps it is well to remind one and all that this last decade of the twentieth century was designated by the United Nations as the Decade for Women.

And my almost favourite paper *The Fenelon Falls Gazette* reports that one of the village's residents, Art Russell, set out to cross the Atlantic Ocean in a rowboat. Not your ordinary Saturday afternoon workout is it? Row your boat

ashore, Art, and good luck with the callouses.

Gorbachev, mindful of the empty till at home, said that the cold war was finished, and you know what ... Nancy Reagan agrees with him. After consulting her astrologer, I presume. Nancy said that it all had been a misunderstanding. Now there is a profound political statement.

Gorbachev did not spend all his time admiring Nancy Reagan's dinner ware in California, he also met with South Korean President Roh Tae Woo. Gorbachev proposed to exchange ambassadors. Not only did that symbolize a turning away from hardline communist North Korea, it also was a realization that South Korea can give the Soviet Union significant economic assistance. South Korea's economic growth topped that of Japan in 1989. Gorbachev knows where his bread can be buttered.

The Saudi Arabians are pumping ever more oil into the world market with no thought of keeping production down. Prices were cut by as much as \$0.70 a barrel. And if you think you will see some of that reflected on the pumps in the True North you must be a member of the flat-earth society, or you will buy stocks in Studebaker manufacturing.

Czechoslovakia held elections and democracy was restored, while citizens voted with tears in their eyes. What few people know is that Czechoslovakia is a major producer and seller of arms. It is estimated that one third of

the country's hard currency is earned in the weapons industry.

We must, of course, not think that the constitutional talks in Ottawa drew the rapt attention of the world's population. About a billion Chinese, 99.9 per cent of the U.S. population, and most of the other inhabitants of this planet did not know it happened. Now if you switch to press coverage of the World Cup in Italy, that's another matter. Most of the world's population knows that in the Cup opener Cameroon stunned the defending champion Argentina with a 1-0 victory. Nothing goes well in Argentina lately. First the Falkland Island debacle, then inflation running off the calculator, and now this.

South Africa's state of emergency, which suspended most civil rights especially for blacks, is lifted except in Natal. Mandela on a multi-nation tour, however, calls for continued sanctions, as apartheid still excludes blacks from the country's political system.

Both Warsaw Pact members and NATO ministers met in the past week. Neither of the alliances really know how to shape their future roles, now that peaceful relations between Moscow and Washington have been restored. Their continued separate existence is somewhat like keeping stuff in the attic or

the garage. You don't know what to do with it, but you can't bring yourself to throw it out.

Yitzhak Shamir has succeeded in forming a government in Israel. The cabinet is slightly more right than far right, and more hawkish than the old Roman legions. Shamir has aligned himself with the extreme conservatives of the land. Settlements in the occupied territories will, of course, continue, and the 30-month-old *intifada* will go on, and on and on ...

Summer is beginning to chase spring from the calendar. Time to get bitten by ferocious insects, watch the tomatoes grow, reserve a camping place in the provincial park, catch up on reading yellowed magazines, burn your costly steaks on the barbecue, bring the flowers of your garden to the church, describe the monster fish that got away, and try to keep the ants out of your underwear. Have a good time!

Carl Tuyl is pastor of First Christian Reformed Church in Kingston, Ont.

Cinema Summaries returns next week.

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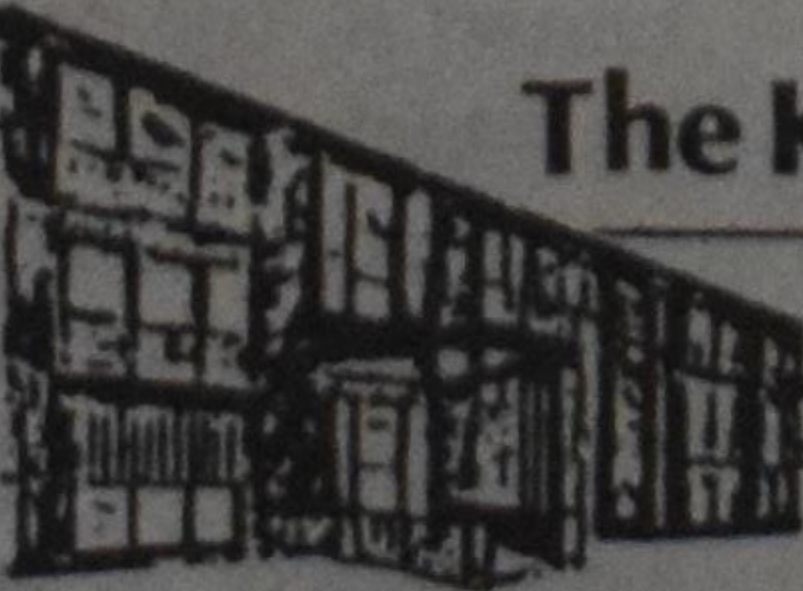
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Editorial

The agony of a difficult marriage called Canada

Calvinist Contact

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Office hours: 8:15 a.m. - 4:15 p.m.

Editor:

Bert Witvoet

General Manager:

Stan de Jong

Associate Editor:

Marian Van Til

Assistant Editor:

Robert Vander Vennen

Regular Contributors:

Paul De Groot, Stan de Jong, Anne Hutten, Reinder J. Klein, Angela Terpstra, Nandy Heule

Accounting:

Amy Van Dokkumburg

Advertising:

Suzanna Brasz

Circulation & Mailing:

Grace Bowman

Layout & Design:

Cecilia van Wylick

Typesetting:

Kim Yungblut

Proofreading:

Willy Suk-Kleer

Editorial Advisory Board:

Robert Bernhardt, Sam Da Silva, Peter De Bruyne, Robert DeMoor, Margaret Griffioen-Drenth, Anne Hutten, Judy Knoops, Nicholas B. Knoppers, Jacob Kuntz, Heather Looy, William Van Huizen.

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The seven-day First Ministers' "conference" held in Ottawa in early June was being lamented by all participants as a "never-again" kind of experience. All of them seemed to agree on at least one thing: a constitution should not be negotiated behind closed doors by 11 men who have their backs against the wall.

There was virtually no opportunity to properly address real objections to the Meech Lake agreement. With the deadline of June 23 looming and with the pressure of knowing that failure to pass Meech Lake might break up the country, there was no room for reflection and consideration of just concerns. The agenda was clear: how can the dissenting provinces be influenced to change their minds. The choice for New Brunswick, Manitoba and Newfoundland came down to keeping Canada together by giving in to Quebec or to sticking to their guns and possibly lose the country.

A lot of people resented the fact that Quebec should have been so intransigent. A lot of them agreed with Premier Wells when he said during the signing ceremony that Canada should come first and Quebec second. That seems to be the only way of being a united country.

A time for redress

But is it fair to always apply such a criteria? Does Canada always come first?

If one of the partners in a marriage feels constantly slighted and misunderstood, does the marriage always come first? The other partner may use that argument, but what he or she might be saying thereby is that *my* way in the marriage always comes first. Every good marriage will have its moments of ultimatums and capitulation.

It's true that Canada is more than the sum of its parts, but those parts also have their own health and welfare to be concerned about. Quebec had to be concerned about its own integrity as a distinct culture and society. It found itself in an extremely volatile situation.

Ever since Prime Minister Trudeau and nine other premiers signed the Canadian constitutional accord in November of 1981, Quebec was outside the spirit of the family. That must not have been a good feeling for Quebecers. In 1987 Prime Minister Mulroney and this time all 10 provincial premiers sought to rectify that by signing the Meech Lake accord which met five conditions that Quebec considered minimal. Since then, three provinces had a change of government and a change of heart. New Brunswick and Manitoba never ratified the accord, and Newfoundland rescinded its ratification. Try to imagine what that felt like for a Quebecer.

So, it was not so surprising that more and more Quebecers began to seriously consider sovereignty association (recent polls indicate that 61 per cent of Quebecers support such status). Premier Bourassa knew, therefore, that he had absolutely no margin for compromise if he were to keep Quebec within

confederation. He had to reject all attempts that sought to satisfy the hold-out provinces and allowed Meech Lake to be amended.

Those who fail to appreciate Bourassa's predicament and the fact that passing Meech Lake unamended had become crucial to the survival of Canada because of historical developments are not in touch with what has been happening in Quebec. Even Premier Clyde Wells of Newfoundland, the most principled opponent of an unamended Meech Lake agreement, was finally willing to admit that he may have misjudged the seriousness of the constitutional crisis. He told reporters in Newfoundland that "even though you may disagree strongly with the Meech Lake accord, you may feel so moved by the argument that Canada would be adversely affected by the failure to approve the accord that you would be moved to agree with it."

There are limits

However, the question that all Canadians must ask themselves at one point or another is: how great a price should we pay for keeping Canada together? Is Quebec not moving inexorably toward sovereignty association or independence anyway?

There may, indeed, come a time when meeting the demands of Quebec will no longer make sense in terms of keeping a country together. There are nine other provinces that have a right to be full partners in what unfortunately must still be called the Canadian experiment. There are two territories that should perhaps become provinces. There is Canada's first people that have up till now been shamefully neglected.

(I personally do not favour putting sub-category rights, such as women's rights, in the constitution. That can only lead to a spate of other legitimate rights: the rights of children, the rights of elderly, the rights of homosexuals, the rights of visible minorities, the rights of handicapped, the rights of tenants, the rights of employees. Before one knows it, the constitution becomes the means by which a mixture of ever-changing injustices of a society are addressed. In the United States, President Bush is leading a national campaign for a constitutional amendment to protect the rights of the American flag!)

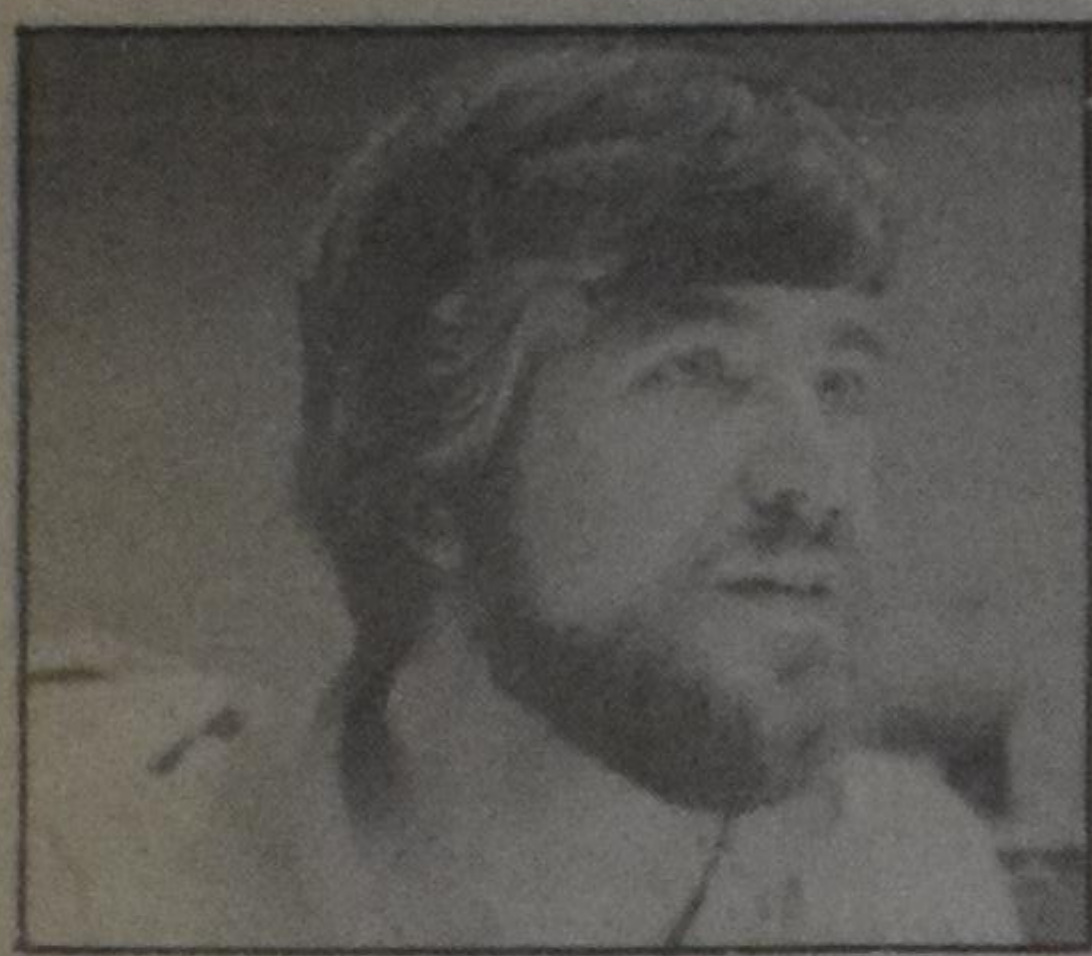
Some say we have gone past the point of meeting the demands of a sensible form of confederation. There is no absolutely clear answer to that. At what point is a marriage no longer a marriage?

Of one thing we can be sure: time will tell whether a Canada with Meech Lake and future add-ons is still a country. In the meantime, we do well to join in the Celtic prayer offered by Premier John Buchanan that asks for Canada and its people to be placed in the hollow of God's hands.

BW

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JUST A MOMENT/HERMAN PRAAMSMA



Growing old is easy, being old is not

(Old proverb)

Recently someone at Holland Christian Homes in Brampton, Ont., shared an article with me that he had found in a Dutch newspaper. It had to do with growing old gracefully and it had struck him so much that he had cut it out and put it on his wall. This prayer in verse form was written by a nameless author who quoted a 17th century poem, also by an unknown author. The poem is called "Seal My Lips," and I'd like to pass it on to you for it's worth it! I suspect that its applications go well beyond the elderly.

Seal My Lips

Lord, You know better than I
that I'm growing older and one day will be old.
Keep me from the deadly habit
of thinking that I have to say something
about everything and at every occasion.
Free me from the desire to want to solve
everyone else's problems.
Make me thoughtful but not moody,
helpful but not domineering.
I have gained so much wisdom
that it seems a shame
not to use all of it;
but you know, Lord, that in the end
I need but few friends.

Keep my spirit free
so that I do not get endlessly lost
in trifles.
Give me wings for that which truly matters.
Seal my lips
where my own pain and sorrow are concerned.
These increase, and from year to year
I will want to talk about them more and more.
I don't dare to ask you
to give me so much grace
that I can be happy to hear
the story of another person's pain.
But help me to carry it with patience.

I don't dare to ask you
that my memory will get better,
but certainly that my humility will grow
and my self-conceit diminish
when my recollections don't agree
with the memories of others.
Teach me the glorious lesson that I
(from time to time)
can make mistakes.

Please make it so that I remain friendly.
I don't want to be a saint
(some saints are so hard to live with),
but a sour person is a jewel
in the devil's crown.
Grant me the ability to see good things
in places where I don't expect them
and talents in people of whom I
wouldn't have thought so.
And give me the grace, Lord,
to tell them so as well.
Amen

Herman Praamsma is pastor of Fellowship Christian Reformed Church in Rexdale, Ont.

Consumerism

Watch those doorstep sales



(MCCR) — Door-to-door swindles can often be avoided simply by asking the salesperson to come back another day, consumer experts say.

Every year at this time, hundreds of Canadians are conned by unethical sellers who make deals on the victims' doorsteps, then disappear with the money. Officials with the Ontario Ministry of Consumer and Commercial Relations (MCCR) say it is often impossible to find the crooks or get any money back.

"They may use phoney names or addresses," says Marilyn Gurevsky of MCCR. "But, too often, people don't even ask for a company address, let alone proper identification. If you can't just say, 'No thanks, I don't want anything,' get a name, address and phone number, then tell the seller you'll be in touch if you're interested. Make it an absolute rule not to buy anything on the spot in a doorstep sale."

According to Gurevsky, this system has many advantages, aside from the fact that outright crooks will probably "head for the hills" when asked for identification.

One of the biggest benefits is that it takes the pressure off the buyer and allows time for comparison shopping, she says. It also lets you check out the sales person's credentials.

Companies negotiating contracts over \$50 with consumers in their homes must usually be registered as itinerant sellers.

Ask the seller for the registration number, then call the nearest Consumer Services Bureau of the Ministry to confirm the company's status. If the salesperson says registration is not necessary, check that with the bureau.

Home renovation scams are a common problem, Gurevsky says. Disreputable firms sometimes canvass whole neighbourhoods, pressuring residents to sign contracts for new

roofs, windows, siding and driveways.

"They push people to sign on the spot by saying their 'special price' is good only for that day, because they're already in the area. The outcome varies. Sometimes they disappear down the road with a big deposit or they might actually do some work — usually a pretty lousy job."

The ministry frequently gets complaints about fly-by-night salespeople who claimed repairs to a house were required when they were not. Other victims discover too late that the "special sale price" was far higher than the amount charged by legitimate companies.

In one recent case, a senior citizen was charged \$2,800 to have her roof reshingled. The contractor later demanded \$2,200 more to finish the job.

After a complaint to MCCR, the company was fined under the Business Practices Act for "charging a price that grossly exceeded the price at which similar goods or services are readily available."

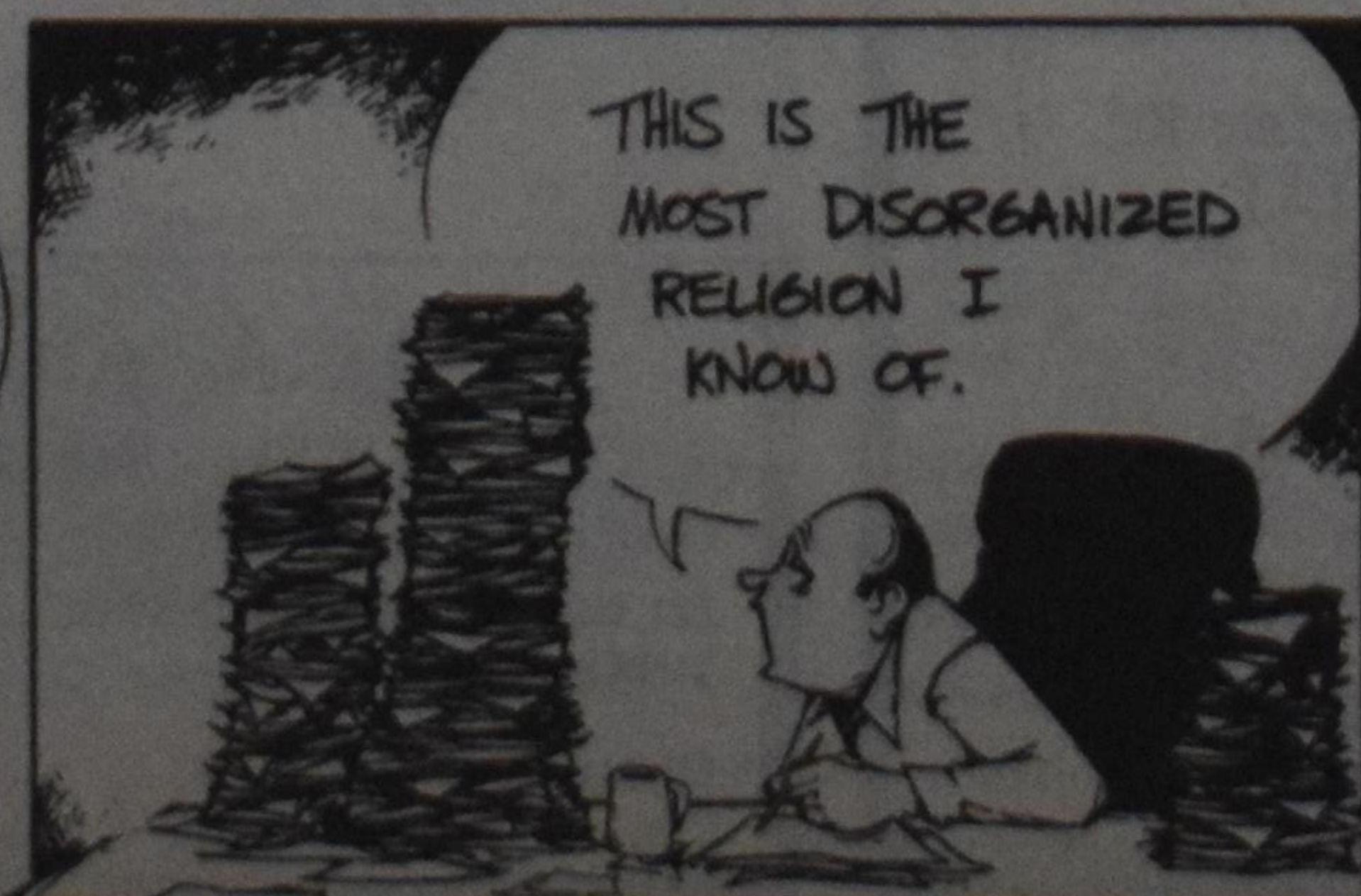
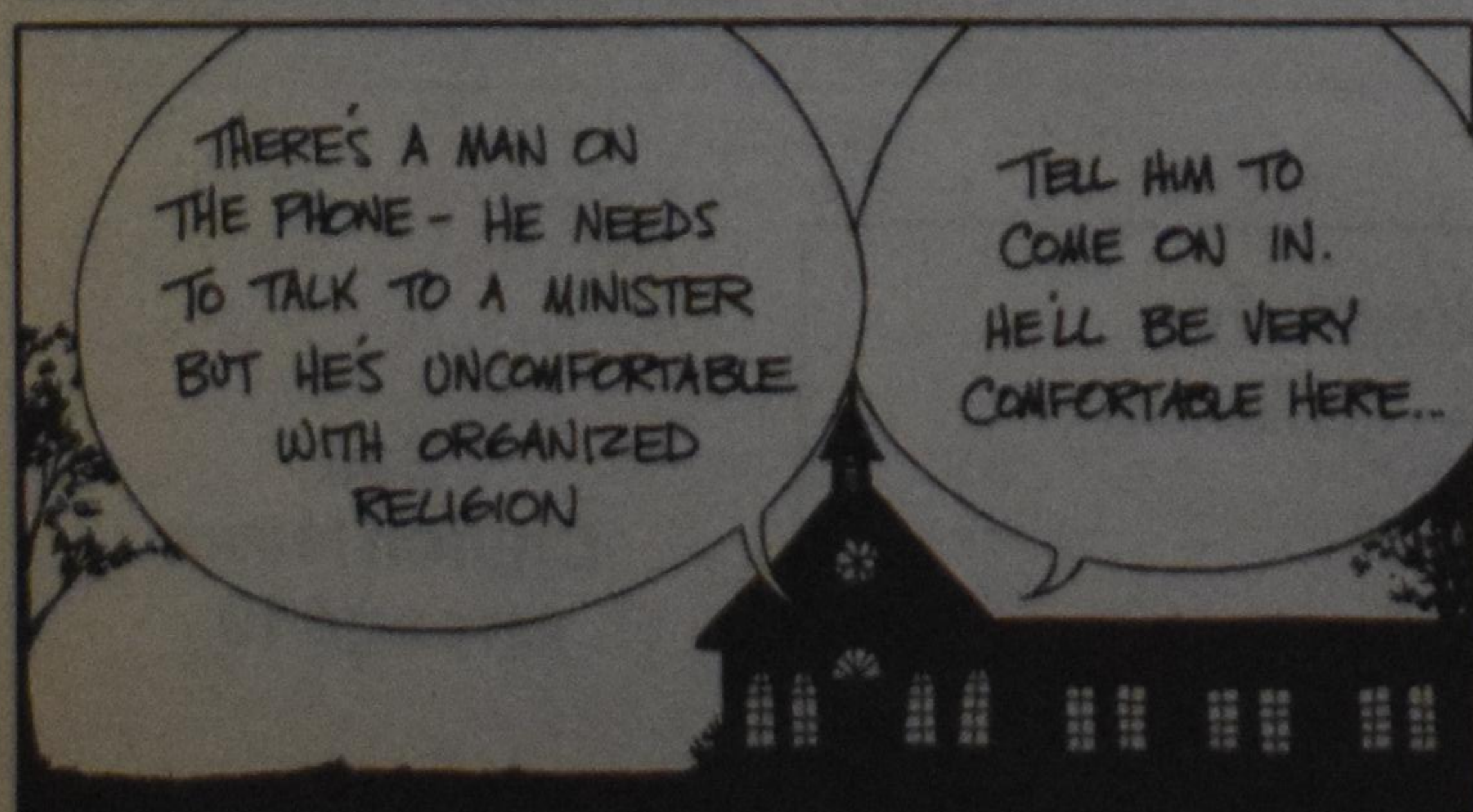
Another fine was levied because the company was not properly registered as an itinerant seller. The firm has also paid \$1,400 in restitution to the consumer involved.

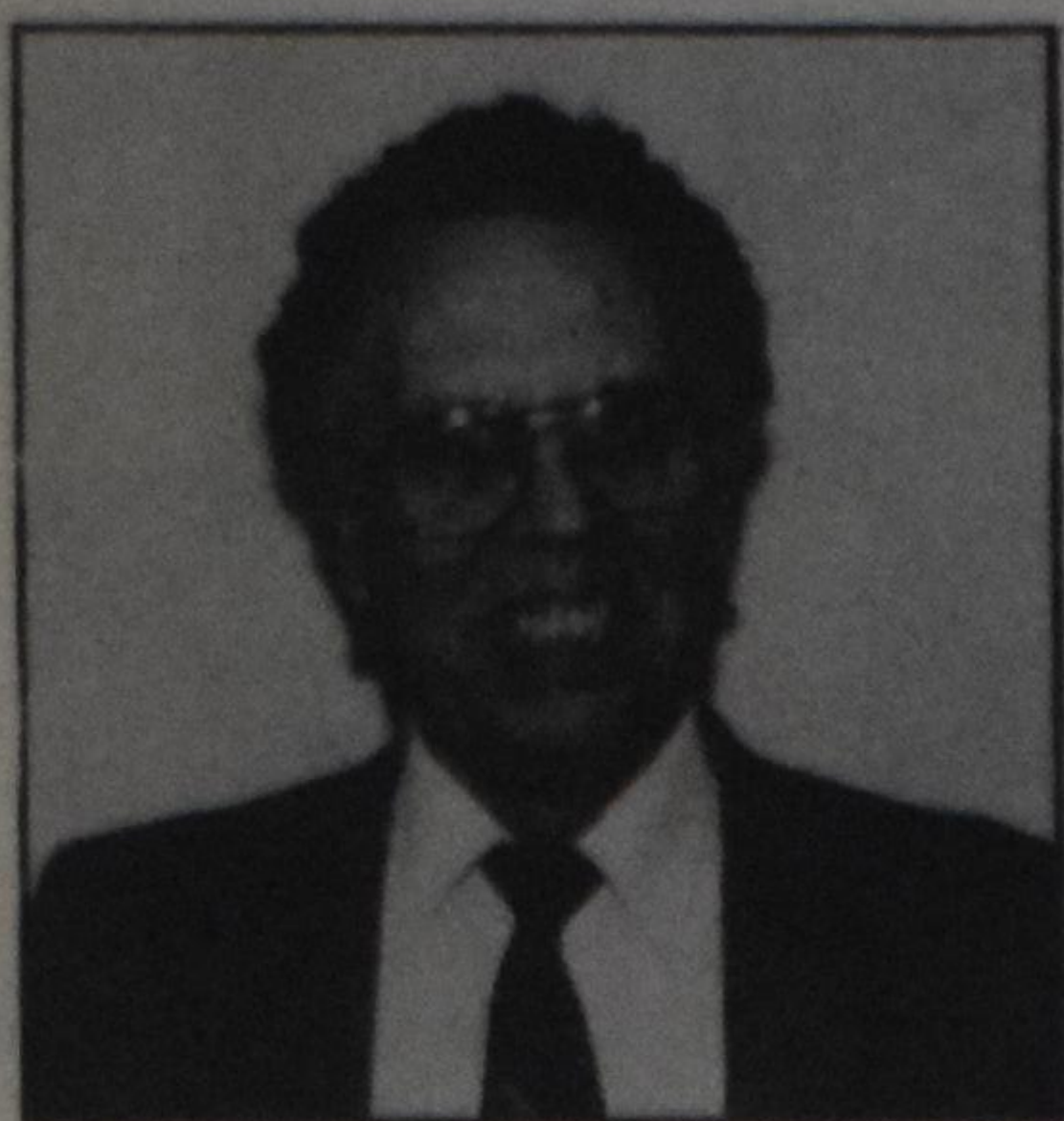
"Sure there are reputable companies that use door-to-door sellers to drum up business," Gurevsky says. "Those people will be happy to have you call them back, after you've thought the purchase through and done some research. But no matter how careful you've been in picking the company, don't give a deposit of more than 10 per cent."

Under the Consumer Protection Act, most contracts for \$50 or more that are signed in your home can be cancelled within two working days. This applies to agreements involving delayed payment or future delivery of goods or services. There is no protection if payment has been made in full. Using a credit card does not constitute delayed payment.

To cancel an agreement during this cooling-off period, send a registered letter or hand deliver it to the company.

BEYOND BELIEF





In and around the workplace

Ed Vanderkloet

Who owns a company? Can a company be owned? Well, it all depends on what you mean by "a company." In North America an enterprise belongs legally to those who furnish the capital, whether that be the person who put his or her personal money into the firm, who borrowed it from the bank, or who attracted people to take shares.

In large corporations there often is no owner in the strictest sense of the word; a board of directors appoints managers who, on behalf of the stockholders, run the company for the purpose of generating profits, accumulating capital, securing the market, ascertaining that the shares will go up in price, and paying dividends at a premium.

The chief beneficiaries are,

of course, the stockholders who buy or sell their shares on the stockmarkets in Toronto, New York, London, Tokyo, or wherever. Frequently, large blocks of shares are held by the family of the firm's founder, or holding companies who try to keep control, for there is always the danger of a takeover by other financial power blocs.

What about the workers in such enterprises? They may negotiate wages and working conditions, but when the "owners" decide to sell or relocate, or shut the plant down altogether, the employees have no say.

Workers not part of the company

This scenario is a familiar one; in fact, it happens every day. Such are the workings of a

capitalist system in which — as the word indicates — capital has the first and final word.

It is crystal clear that in such a structure workers are not really a part of the company. The providers of capital may own the buildings, the land, the machinery, the money and all the other assets; but they do not own the workers, simply because slavery has (thank God) been abolished. This means that workers, in fact as well as in law, are external to the company.

Not surprisingly, stockholders and directors like such a system. What is surprising, however, at least at first glance, is that mainline North American trade unions also like it. After all, they are the self-proclaimed champions of workers' rights.

But on a little deeper reflection the unions' stand makes perfect sense. Unions don't like workers becoming partners in the company because as partners they would identify with the company more than with the union. And that would be detrimental to the power and influence of the

union. Unions represent workers *over against* the company. How can you do that when workers begin to identify their interests with those of the firm? John Lewis, a towering trade unionist in the '30s, once said, "Trade unionism is a phenomenon of capitalism quite similar to the corporation. One is essentially a pooling of labour for the purposes of common action in production and sales. The other is a pooling of capital for exactly the same purposes. The economic aims of both are identical — gain."

'Maximize' profits, 'maximize' wages

Here lie the roots of the adversary system that forever keeps management and workers apart and is the source of our deplorable strike record. The two parties are implacable foes when it comes to dividing the economic pie. The one seeks to maximize profits, the other does the same with wages. The collective agreement is simply a cease-fire document but the moment it expires the war starts all over

again.

But at the same time, the adversary system is a *superficial* conflict situation. It never penetrates the underlying question, "Who really is the worker?" In fact, the labourer is and remains a wage labourer, a commodity which one buys on the labour market for a certain price and which is thrown out once he or she is no longer useful. I realize that I'm putting it rather crassly and that unions do show concern for health and safety, fair treatment, etc. Yet, at bottom, the worker is never more than a *wage earner* because earning wages (and benefits) is the whole and sole purpose of work.

Needless to say, such a materialistic view of work, of the worker and of the enterprise is an abomination in the sight of God — the very opposite of the Christian idea of stewardship, calling and service.

Ed Vanderkloet does research for the Christian Labour Association of Canada which is headquartered in Mississauga, Ont.

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CRC Synod elects new leaders

GRAND RAPIDS, Mich. — A minister from Hudsonville, Mich., was elected by the 184 delegates to the 1990 Synod of the Christian Reformed Church (CRC) to serve as their president for the two-week deliberations. Rev. Howard Vanderwell, pastor of Hillcrest CRC in Hudsonville, is a newcomer to the position of president but a seven-time delegate to synod.

According to Vanderwell, the two major issues facing this year's synod (governing body of the CRC) are: (1) "headship" (the principle that, to date, has restricted women from the offices of elder and pastor on the grounds that God has appointed men as "heads" over women in marriage and the church); and (2) the

proposal to restructure the governing and administration of the CRC.

Vanderwell is hesitant to predict how effective or strategic this synod will be on the headship issue. "It could be very significant if they take some decisive stands; it could not be if they decide to send it back to a committee."

The significance of this synod, he believes, "will not be recognized now but will be recognized down the road a ways — particularly in terms of structure changes." Though structure review may not stir up a lot of attention and interest at this point, he said, "it is nonetheless something with a lot of far-reaching implications in terms of the co-ordination of the agencies and the efficiency

of the denomination."

Elected to join Vanderwell on the 1990 Synod leadership team were: vice-president, Rev. Roger Van Harn, pastor of Grace CRC in Grand Rapids; first clerk, Rev. Peter Borgdorff, pastor of Bethany CRC in Holland, Mich.; and second clerk, Rev. Henry Wildeboer, pastor of Zion CRC in Oshawa, Ont.

Election of officers was the only item of business on synod's agenda today. The afternoon and evening were spent in advisory committee meetings, where small groups of delegates examine issues and prepare recommendations for the full body. Committee meetings will occupy most of the delegates' time for the first few days.

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See
Church News
on page 19.

Poetry



small talk

Alice Los

Celebrate your festivals together!

Traditionally, the month of May marks many a wedding anniversary among the Dutch and Dutch-Canadians. I should know. As a minister's wife I've made the rounds of open houses year after year.

When my husband served a congregation in Friesland, the people there told me that in the olden days a new hired hand would start his work on the farm on the 11th of May. That was then also the day on which the small house which counted as part of his wages became available to him. And so, many a young man who had landed such a job would ask his girl to marry him in the month of May when he could offer her a home and steady wages.

Straight chairs

And how well I remember the visits I made with my husband in his very first congregation in a small Dutch fishing village. The couple celebrating an anniversary would be at home all day, dressed in their Sunday best, which meant a black suit for the husband and a dark coloured dress for his wife.

The walls of their usually very small living room would be lined with straight chairs which were soon filled with well-wishers. The smoke of good cigars bought for the occasion would shroud everything in a blue haze. Every male in the room, well aware of his status as a man, would puff thoughtfully.

The bride, as she was called once again on her anniversary, with high colour in her cheeks because of the excitement and because she secretly worried about her daughters in the kitchen (they would remember to use her best china teapot now, wouldn't they?!) was not used to so much attention. Neither was her husband.

In my ignorance born of inexperience I did not realize that our arrival always caused a bit of a stir. I was actually somewhat apprehensive myself in my new role as the preacher's wife. But soon enough the hum of general conversation would resume and the afternoon

or evening would unfold as was expected, with some reminiscing, talk of local politics and church matters.

Meanwhile, on a different continent and so many years later, the settings have changed. Now, there will be an anniversary celebration in a bright and modern fellowship hall of a beautiful new church, or guests may even be invited to a fancy restaurant. Whatever the case may be, I've learned much.

The way we celebrate

I've watched people celebrate in different fashion and at times sadly concluded that not every Christian family masters the art of celebrating Christianly. I've listened to much reminiscing and marvelled at the resilience of people as they recalled sad or difficult times of their years together. I've been moved by their testimonies to God's goodness. And I've deeply appreciated their friendship as I was always welcomed to their commemorations.

To be sure, I've never completely lost my sense of apprehension as I first entered any of these gatherings as the wife of their preacher. Also, I've watched myself change from an innocent bride into a grandmother who has had much the same experiences as the people she came to congratulate through all those years.

Now my own 40th wedding anniversary has come and gone. Together with my husband I've basked in the loving attention of family and friends. I've brought in bundles of cards and letters from the mailbox, excitedly scanning the senders' names, often touched by the fact that they would still remember us so long after we had lived among them.

I've realized again what it means to have people care enough for me and my family to come out and show it. Most of all, I've concluded that it is important for Christians to do as Nahum says (1:15) and celebrate their festivals together!

Alice Los is a free-lance writer who lives in Inkerman, Ont.

Bachelor Farmer

Always working
the edge of the bush.
Pushing it back
with muscles
sweat
and perseverance.
Seven horses
harnessed to the plow
breaking, ripping the sod.
Exposing the soil
to its first glimpse
of the sun.

Standing on a beam
on the plow
for weight
holding a web or reins
he balanced like Ben-Hur
in his chariot
more vulnerable
and not as swift,
until a rock
dislodged the plow
threw him off balance
tearing his only overall
from bottom to top
on a lever.
Tying it together
with binder twine
he set off to the neighbour's,
borrowed his pants
to wear to town
where he purchased
another one on credit
for a dollar.

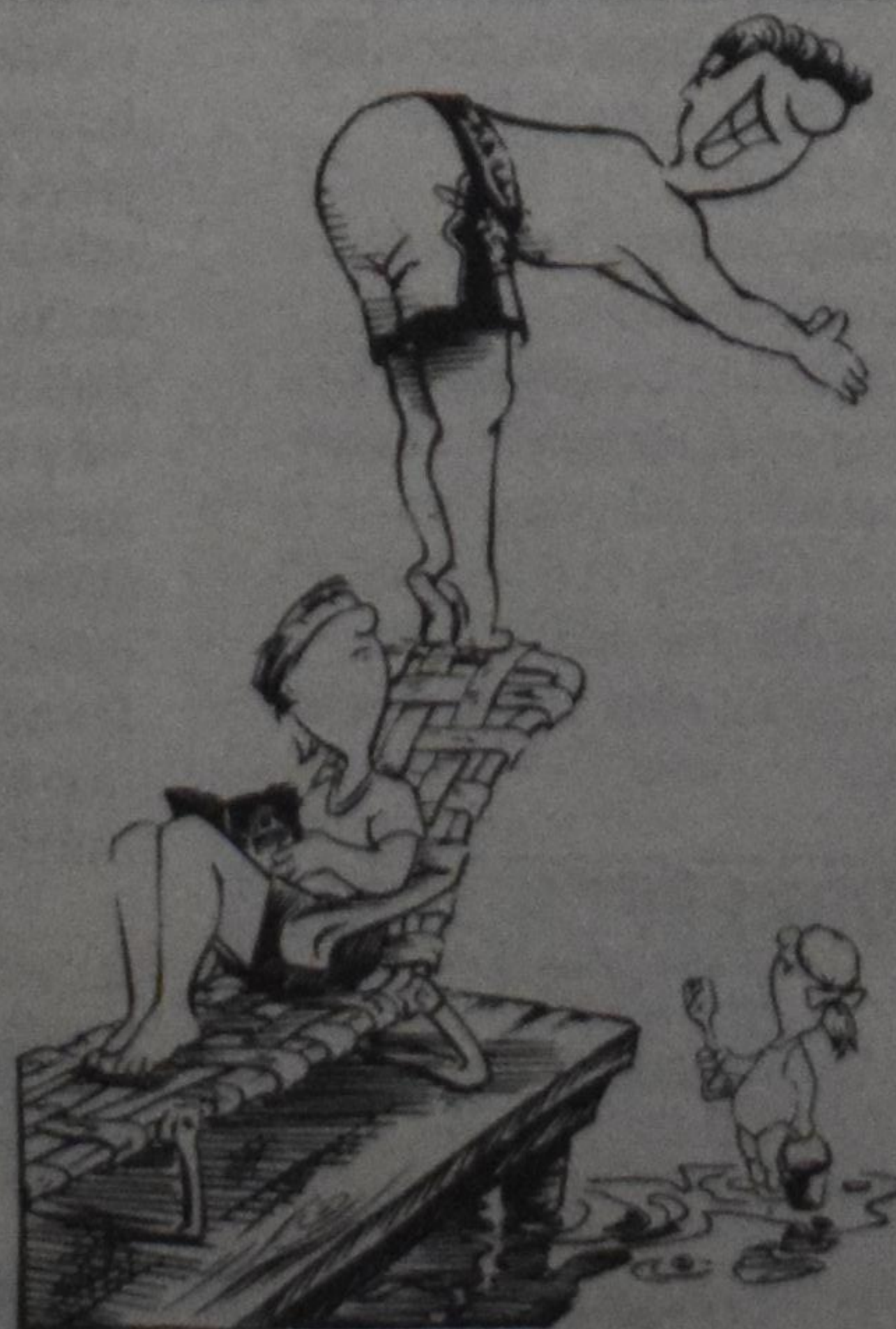
Linda Siebenga
Blackfalds, Alta.

One reason only

Two good bales of hay apart were laid,
Some distance from the stack, well made,
Quite close to the feed fence, yet somewhat away.
I asked: "Why are they there, these two bales of hay,
Lying uncovered, opened even. It could rain."
He said: "'twill not bother the stock, nor cause me pain,
That rain for that feed is not the best.
But it'll be Sunday tomorrow. God wants me to rest."

Jerry Zomerman
Stony Plain, Alta.

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Church

Marian Van Til, page editor

Evangelist cites 'megatrends' affecting spread of gospel

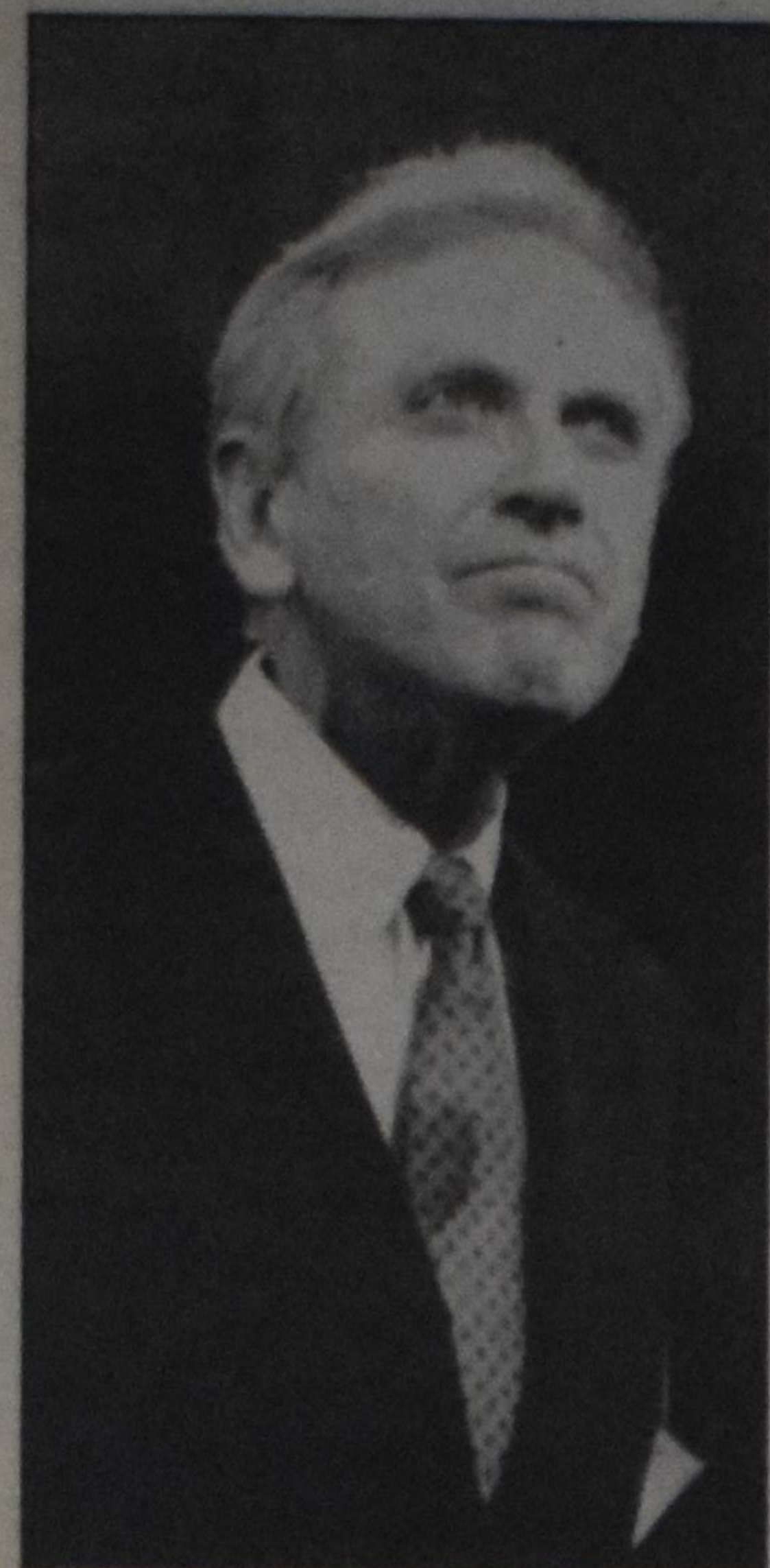


Photo: Wilbur Caddell, Toronto
Evangelist Leighton Ford: "Megatrends" are encouraging.

WATERLOO, Ont. (EFC) — Canadian churches should "think globally but act locally" as they launch into Vision 2000, Canadian-born evangelist Leighton Ford told the closing session of the National Leadership Consultation on Evangelism. The four-day-long strategy gathering held from May 16-20 in the Ottawa Congress Centre brought together 720 participants from a cross-section of Canadian church life.

Ford, who is a chairperson of the Lausanne Committee for World Evangelization, cited some conspicuous "megatrends" which, he commented, have decisively altered the world and affected Christian evangelistic strategy. He called on Canadian evangelicals to be sensitive to the changed situation as they engaged in the nation-wide, end-of-the-century decade of

evangelism which will involve co-operation of an unprecedented number of churches and parachurch agencies.

Those megatrends, Ford suggested, have influenced and shaped society and every-day living in all corners of Canadian community life in which churches are seeking to communicate the gospel.

White Christians the minority now

One megatrend, he stated, is evident in the demographic shift in world population reflected in the increase in the number of non-white Christians in the world. By 1981, he pointed out, for the first time in history, non-white Christians composed a majority of the global Christian population. That reality, coupled with a similar population shift in Canada,

demands that predominately white Canadian churches display sensitivity and humility as they approach evangelization of their communities, stated the evangelist.

Another megatrend, Ford suggested, is evident in "new frontiers of mission." Those frontiers opened up often overlooked segments of the population for evangelistic penetration: the handicapped, migrants or displaced refugees, and expanding urban populations. Ford pointed to the influx of immigrants and overseas students, which, he suggested, in some instances, has brought to Canada people from countries which have been closed to the Christian gospel. When evangelized, he suggested, they could return to their homelands as missionaries who were trained in their secular callings and who did not bear the stigma of non-nationals.

society.

"Christians can take heart and proceed in their evangelistic witness with an awareness and assurance that God is very much alive and that we can expect him to work changes in spite of what appeared as impossible obstacles," he told his audience.

Ford also cited what he described as a "second Reformation." The first Reformation of the 16th century restored the open scriptures to the average Christian. The second, he said, is restoring a ministry to laypeople. Another encouraging development, Ford maintained, is the emergence of various national, regional and global evangelism initiatives which aim at the end of the century for fulfilment of ambitious evangelistic goals.

There is a renewed emphasis on the work of the Holy Spirit as well, and it's evident in churches across the denominational spectrum. In the wake of that emphasis, Ford claimed, have come spiritual upheavals which has brought the sweeping spiritual renewal that has transformed the face of many societies. He challenged Canadian churches to a spiritual dependence that would bring a national revival by the end of the century.

Vision 2000's national director, Don Moore, stated that the response to the Ottawa consultation and the co-operation by Canadian churches is encouraging. Participants from 60 denominations and para-church Christian agencies, Moore said, have committed themselves in an unprecedented display of unity.

Schuller needs \$3.2-million to keep his show on the air

GARDEN GROVE, Calif. (EP) — "Reformed" television preacher Robert Schuller says his "Hour of Power" program will have to go off the air if viewers don't contribute the \$3.2-million he needs to meet the shows \$32-million annual budget.

"We are that close to terminating the television ministries," Schuller told *USA Today*. "There's no money in

the bank."

Schuller says his plea is not like Oral Roberts' 1987 plea, in which Roberts said he'd be "called home" by God if he didn't raise \$8-million. "He said he was going to drop dead or something," recalls Schuller.

Schuller isn't suggesting that he'll drop dead, but his show will if he can't meet the budget. "Hour of Power" is one of the

highest-rated religious programs and is seen by an estimated two million people each week.

As you would expect from TV's leading prophet of "possibility thinking," Schuller is upbeat about the future of his ministry. "When this story gets out, I think people will respond," he says.

Mongolian woman translates Bible for her people

MEMPHIS/LONDON (ISS SCI) — The complete New Testament in the language of the Mongolian People's Republic (MPR) has recently been translated and is being published in Hong Kong. The translation was done by Altanchimeg and her husband, John Gibbens, under the

auspices of Sharing Christ Internationally (SCI). The United Bible Societies is the publisher and the Scottish Bible Society, the underwriter. Living Bibles International and Wycliffe Bible Translators have also assisted in the project.

Altanchimeg, a native of

Ulaan Baatar, capital of the MPR, became a Christian while working on the translation in Mongolia in 1979. She is a published poet and translator of literary works into Mongolian. She holds a certificate in literary translation from the Mongolian State, as well as a degree in thermal engineering from the Mongolia State University.

John Gibbens holds a degree in Russian and Mongolian studies from Leeds University in England. He received Bible translation training from Wycliffe Bible Translators. He began the translation of the Mongolian New Testament in 1972.

Will he read it?

HELSINKI, Finland (EP) — Soviet President Mikhail Gorbachev and his wife Raisa recently received a specially bound Russian-language Bible from Patmos International, a missionary organization based in Finland. Finnish reporter Paivyt Rajamaki, who works with Patmos, was able to ask Gorbachev if he would like the Bible sent during the Soviet leader's visit to her country in December of last year. He said that he and his wife would like the Bible and then reminded

Rajamaki, as he was leaving the room, to have it sent.

"At present we are doing more than ever before to urge all different faiths to use all of the liberties and possibilities they have," Gorbachev told her in answer to questions about religious freedom in the Soviet Union. "In the Supreme Council a law of freedom of conscience is being prepared. It will be the platform upon which all religions may proceed and grow in a normal manner in our country."

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Two Indian Native Christians kidnapped, forced to take part in religious ceremonies

VANCOUVER (EP) — Two young Christian Native Canadians living on a Vancouver Island reserve were abducted from their homes and forced to participate in Native religious ceremonies in recent months, according to a report by Flyn Ritchie of the Vancouver-based Christian Info News.

Hellen Willson, 19, said she was at home the evening of January 30 when local Salish "spirit dancers" entered her home and took her to a "longhouse," the centre of Native religious practices on the Tsartlip reserve on the Saanich Peninsula on Vancouver Island. Willson said she was forced to stay for over a month before the dancers finally let her go March 7. Afraid to go home, she says she stayed at a safe house for about a week before she felt secure enough to return to her house.

Archie Edwards, 20, was taken from his mother's home February 11 by a large group of spirit dancers, he said, who broke into the house with "Kwitsmeen sticks," small totem pole-like instruments with deer hooves attached by leather thongs. However, Edwards was held for only a few hours before being released. He says he was treated roughly by the dancers and that his body ached for a few days after the abduction.

Willson and Edwards are among eight Natives who dedicated their lives to Christ in response to the evangelistic ministry of a Youth With A Mission (YWAM) team from the Cook Islands last fall. Both say they are now more determined than ever not to revert to their former beliefs and practices despite pressures from fellow band members and relatives.

Christians living on the reserve live in uncertainty and fear, Willson and Edwards say. They have received anonymous threatening phone calls and are aware that their abductors are still in the area. Local police have refused to become

involved in most matters at the reserve.

Police did not intervene when Willson was abducted because her parents did not ask them to pursue the matter and because they believed she was staying at the longhouse of her own will, they said. They were led to believe that when Willson voluntarily returned to the longhouse after a short hospital stay.

Willson explained that during her captivity she was allowed at one point to enter a local hospital because of damage to her windpipe. While she was there, longhouse workers "kept constant vigil over me," she says, and stood beside her hospital bed when medical personnel asked her if she wanted to return to the longhouse. She had been told that her brother would be taken if she did not return, so she went back.

'White man's religion'

About two years ago Edwards was initiated into the longhouse religion, but discontinued the practices after coming to the Lord because he believes that the religion is based on spirit worship. Initiates to the longhouse religion are expected to receive a spirit as well as an individual song and dance. Edward's abduction was an attempt by the spirit dancers to re-initiate him and to demonstrate that they are unhappy about his adherence to the "white man's religion."

Edwards said that from Bible reading and teaching by YWAM staff "we know darkness from light." His wife, who also came to faith in Christ, said that in recent months Bible reading has opened her eyes, and a particular passage, 1 John 4:1, which says to "test the spirits," has spoken to her.

The experience in the hospital frightened Thayer, but the Holy Spirit was at work in his life, he says, and he began to question whether the Indian religion could help him as he

had always believed it would. Meanwhile, the spirits and other Indians became increasingly hostile.

"Finally I made a decision to accept Christ," Thayer said, "and when I did that these manifestations left my home. I had no more desire for alcohol. I had tried Indian medicine to ward it off and it had only made it worse. When I accepted Christ, that is when my life began to change."

Some of the churches that try to reach the Indian community do not recognize the spiritual sources of many of its problems. Some churches have tried to reach the Native community by accepting certain Indian religious practices, allowing for a mingling of Christianity and ancient Native religious beliefs.

Choose whom you'll serve

The Rev. Terry McNamara, a Catholic priest in Victoria, B.C., was initiated years ago as a spirit dancer of the Tsartlip community. The priest maintains that Native religious practices are part of the Indian culture, family, and tradition. There "shouldn't be a divorce between culture and faith," he said.

Thayer emphasized the danger of this approach. "Jesus said, 'I am the way, the truth and the life, no man comes to the Father but through me.' " Jesus didn't mince his words. There cannot be any mixing. We have to be specific about who we serve," he insisted.

"I can speak from my experience," he said. "When I made the choice to become a Christian I had to leave a lot of baggage behind. That included traditional Indian religion," Thayer said. But, he explained, "That's not to say there's anything wrong with the cultural aspects of the Native community."

The Indian religions, which incorporate praying to demons and other dark spiritual aspects, have led to "spiritual

oppression," Thayer said. "The medicine men that were there I thought were good because they were from a higher spiritual power." Now he recognizes that "it was just witchcraft."

Many of the problems the Native community faces "are spiritual problems," Thayer said. "We have to attack them from a spiritual plane, not with social programs."

Gordon Thayer, an Ojibwe leader and a spirit dancer before he came to faith in Christ, grew up on a Wisconsin reservation and currently spearheads efforts in Minnesota to reach Indian communities with the gospel.

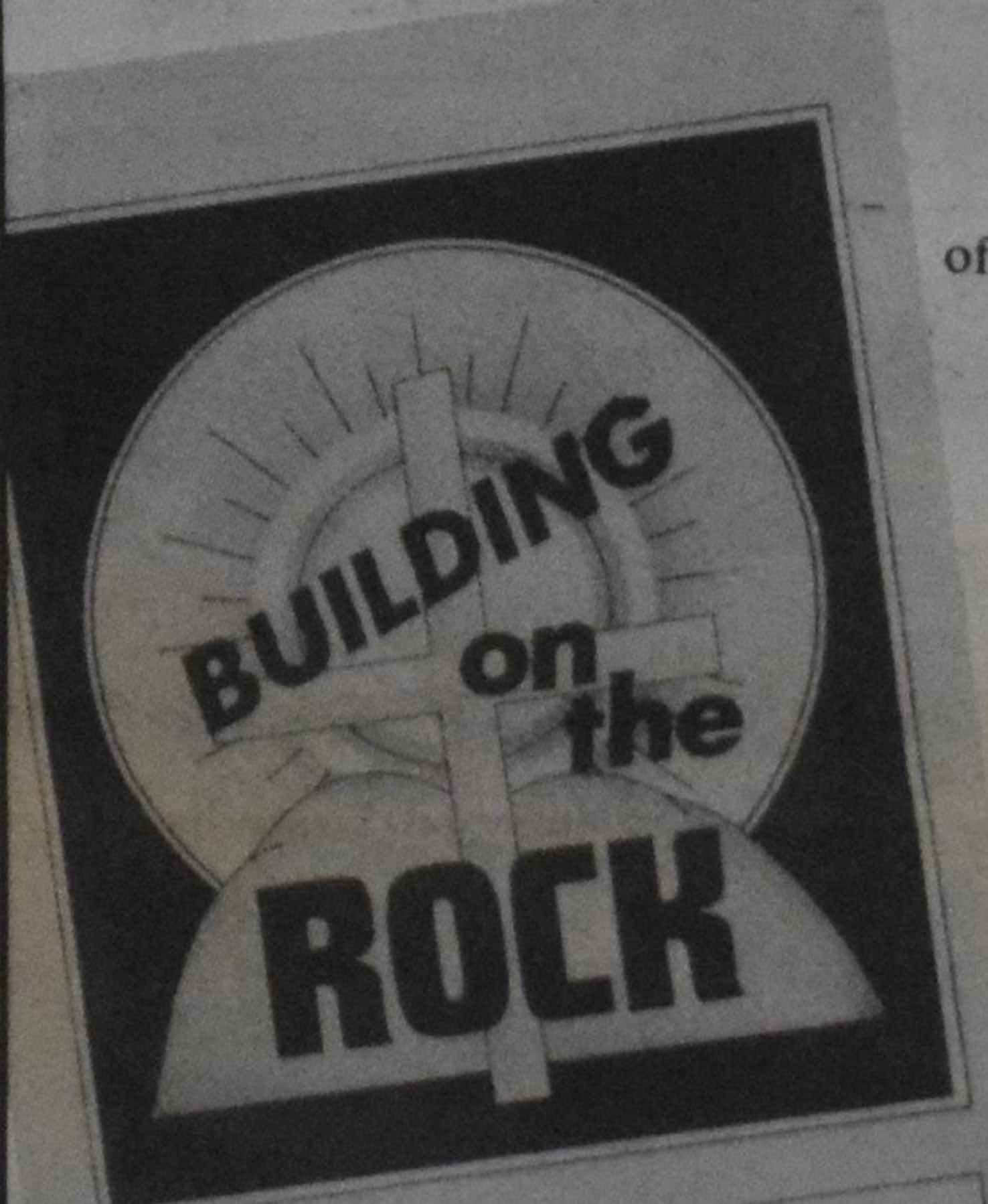
Thayer agrees that Indian religion incorporates spirit worship.

Thayer, who holds a master's degree in education administration from Cambridge College in Massachusetts, came to faith after a frightening experience with spirits, he said. Nearly 10 years ago, an alcoholic, he was hospitalized in Wisconsin for heart surgery. Just a few weeks earlier, he and other Indian leaders had "welcomed some Indian medicine men from Canada onto my reservation. They said they were going to bring back the old Ojibwe ways."

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Mormons change sacred rituals; offense to women is reduced

SALT LAKE CITY, Utah (EP) — The Mormon Church has changed some of its sacred rituals, eliminating aspects of secret ceremonies that had been deemed offensive to women and to other faiths.

In April, the 7.3-million-member church quietly dropped a temple practice in which women pledged obedience to their husbands. Married women had to take such vows to their husbands in place of the oath of obedience that men took to God. The church also did away with the practice of women wearing veils, and the portrayal of non-

Mormon clergy as servants of Satan.

Mormon officials view their temple ceremonies as secret, and have confirmed only that ritual changes went into effect in mid-April. Other Mormon sources provided more detailed information to the *New York Times*, but were still guarded.

"Because the temple ceremony is sacred to us, we don't speak about it except in the most general terms," explained Beverly Campbell, a Mormon spokesperson, who said only that the revised ritual is "more in keeping with the sensitivities we have as a

society."

Lavina Fielding Anderson, a Mormon journalist and historian, would not describe the changes, but said, "The temple ceremony in the past has given me a message that could be interpreted as subservient and exclusionary."

The "endowment" ceremony, performed to give assurance of salvation, has reportedly also been changed. Gone are gestures symbolizing a pledge to die a gruesome death rather than reveal details of the rituals. Gone also is a scene in which Satan hires a non-Mormon preacher to spread false teachings.

Mission without borders

'As long as the ships keep coming'

Raymond J. Schran

The sky was overcast and threatening more rain when Chaplain Dresselhuys and I walked up the gangway of the Panamanian ship "Lakeness." For the last two or three months the rain had been coming down in buckets and it was a welcome relief to find the gangway reasonably dry and less slippery than usual.

We were at the Alberta Wheat Pool terminal where the ship was loading grain. There was virtually no wind. Dust from the grain spouts was rising above the holds giving the whole area a misty appearance. A fine layer had settled on the greasy deck and one had to be careful not to fall.



Filipino sailors eager to receive literature provided by the chaplain.

A Filipino seafarer on duty greeted us, invited us to the crew's mess room and presented us with a hot cup of coffee. Soon several Filipinos gathered around eager to get the literature we had for them. Bibles, Easter cards, world maps with John 3:16 printed on them, and Christian literature went like hotcakes. It became quiet as the crew began reading. Their eagerness for our material was rewarding to see. They would have plenty of time for reading as their long voyage to Kuwait would take more than 40 days.

Meeting seafarers in this way with reading material in their own language was largely unheard of 20 years ago. With far-reaching foresight, a committee was formed to look for and appoint a full-time worker to organize effective outreach among the seafarers. A qualified person with a heart for seafarers was found in Rev. John E.F. Dresselhuys. He had effectively served in Lobith, the Netherlands, ministering to skippers and their families on the Rhine River. In Canada he served Christian Reformed

congregations in Belleville, Ont., Edmonton, Alta., and Brandon, Man. Dresselhuys accepted the call from First Christian Reformed Church, Vancouver, to become his denomination's first full-time harbour chaplain on Canada's West coast. His installation took place on April 9, 1970.

With enthusiasm, the pioneering ministry began. Dresselhuys soon realized that precious little literature was available for distribution. To be sure, some individual church members had visited ships and had done a wonderful job of inviting Dutch sailors to their homes and churches. However, fewer and fewer Dutch sailors were coming to Vancouver and more and more seafarers were from Asia and South America. It was evident from the start that literature in many languages would be needed. From small beginnings the arsenal of printed material had now grown to about 50 languages, and the basement of the chaplain's house looked more like a bookstore than a recreation room.

A place for every volunteer

Ordering literature from many different sources, visiting ships and administering the job soon became a task that was too demanding for one person. Although Mina Dresselhuys and their four children pitched in whenever they could, it became clear that in order to reach as many



John and Mina Dresselhuys after a Sunday evening service at the Anglican seafarers' club "The Flying Angel."

seafarers as possible an army of volunteers needed to be recruited. The result was that about 30 co-workers became involved in visiting ships or in related work.

Cor Hiemstra, for instance, regularly visits the 80 or so crew members on Polish fishing ships in Vancouver. Art Vente and Mr. and Mrs. A. Kuiper go to the car-carrying ships that come to New Westminster. Okko Bekker meets the seafarers in Port Alberni. And for the fourth year in a row, Alan VanderWoerd ministers to the 150-600 seafarers that can be found on any one of the 18 cruise ships going from Vancouver to Alaska during the summer months.

Others visit ships in Kitimat, Port Moody, Cowichan Bay, and Roberts Bank. Individuals, as well as seniors of the Ebenezer Home in Abbotsford, make cards and calendars. The B.C. Christian Reformed Young People's League has

conducted special projects to raise money for the production of world maps of which over 50,000 have been distributed to date. Many people, in one way or another, have been or are currently involved in the seafarers ministry. Thanks to these faithful people and the chaplain's diligence, about 800 of the 4,000 ships that come to the Vancouver area annually are visited by someone. Even so, it is obvious that many of the ships don't get any visits at all. There is room for more workers!

Although many ships don't receive a visit from a Christian worker, there are two Christian seafarers' clubs that welcome sailors. On the south side of the harbour is The Flying Angel which is operated by the Anglican Church. The one in North Vancouver is called the Lighthouse and is supported by various evangelical churches. The Christian Reformed chaplaincy has established good working relationships with both. These clubs are doing excellent work in providing Christian fellowship and chapel services. Souvenirs and pay telephones are also available. Besides that, they are points of contact and sources of information.

Christian literature in one's own language crucial

Most ship's crew members like to go to shore to visit, but there is usually very little time for it. With modern facilities for loading and unloading, ships are in port only for a short while. It would seem, therefore, that the most effective way to reach the seafarers is by personal visits and through the printed page.

Presenting literature in a seafarer's own language is an effective way to break down the communication barrier. It



Photos: Raymond J. Schran

The lighthouse in Stanley Park. The ship, "Pacific Taio," in the background is loading wood chips, destination Japan.

Feature

may also serve as an introduction to fruitful discussion. Another advantage of literature is that it has lasting value, and one magazine may serve several seafarers as well as family members in their home country. Christian reading material, therefore, is an extremely useful means of bringing the gospel. "Ship visiting," Dresselhuis says, "keeps one very busy, but is the heart of our work."

Ships come to the West coast harbours all year round, but the busiest times are the months of November and December when hundreds of Christmas parcels are brought on board. Many seafarers are far away from home, family



One way to stay in shape! Chaplain Dresselhuis at the top of a 50-step gangway.

and friends when Christmas time rolls around. For them it is a great surprise when on Christmas day one of the ship's officers distributes a present to each crew member. In Dresselhuis's words, "More than likely the gift provided by means of the seafarers' ministry is the only one a sailor will get and probably the only reminder of the birthday celebration of Jesus Christ. It has been a rewarding experience for me to receive scores of parcels year after year from interested individuals and congregations in Western Canada."

Response to this giving is summed up in the following letter received from Venice, Italy, by Mr. K. Elgersma of Surrey, B.C.:

Dear friend,
I am an Indian sailor. I received your Christmas gift. I felt very much happy when I

got the gift. Thank you so much for the same. I appreciate your giving to suitable person or sailors because mostly we are far away from our family. So your sharing with unknown sailors is worth a lot. May the Spirit of Christmas which is love, the gift of Christmas which is Jesus, the celebration of Christmas which is sharing, be yours today and always.

Fraternally yours,
Anthony Swamy.

Of course, not many donors of Christmas presents receive a personal letter like this one for the simple reason that a lot of seafarers don't speak or write English. It is more common that a note of thanks written by one of the officers is addressed to the chaplain, such as the following postcard mailed from Ireland:

Dear Rev. Father Dresselhuis,
On behalf of the captain, officers, and crew of "M.V. Hawaii Rainbow" we are sending our heartfelt and full of thanks for the gifts we received last Christmas 1989. Till here, best regards and God bless us.
Respectfully yours,
Master, Officers and Crew.

Sailors brought to God

Not only are Christmas gifts placed on board countless ships, boxes with Sunday school and Vacation Bible school material have been taken and distributed by seafarers to such countries as the Philippines, Mexico, El Salvador, Costa Rica and Colombia. An interesting letter was received from the Academia De Inglis in Buenaventura, Colombia:

Dear Reverend,
We're rejoy to receive some book boxes from the second mate of the "Meghan A." My Academy teaches englis and we make the oral practices conversation with the students and the crews on sundays on the ships which arrives here To the port of Buenaventura. My institute is only two years old and it has graduated 20 students. I hope to know about your person, it'll be a great pleasure to have a wide communication between you and me. Because thanks to you, I'm loving more my God than before.
Lewinsonh Tenorio.

Responses like these are encouraging to the seafarers' ministry and are a reminder that it is the Lord who gives the increase.

What are some of the most recent developments? Dresselhuis excitedly talks about new opportunities: "For years I have tried to get

on board of Soviet ships but never got very far. The kommissar, the political officer, would prevent any fruitful discussion, let alone give Russian Bibles. I am happy to report that there has been quite a change. The access is still limited, but there are openings. Now some Russian seafarers eagerly accept Bibles. I have had a wonderful occasion to sit down with a Russian officer and share with him the claims of Jesus Christ. I would say this "open door" is one of the most exciting events in recent months. As more openings develop and finances allow, we will do our share bringing the Good News to Soviet ships."

The chaplain's work is financially underwritten by Christian Reformed Church classes B.C. Northwest and B.C. Southeast, with considerable support coming from classes Alberta North and South. Christian Reformed Home Missions also encourages this ministry with an annual grant-in-aid. Support for the \$30,000 a year Christian Literature Fund has come and is coming from many different sources and is much appreciated.

Martin Jurrius, chairperson of the committee of ministry to seafarers, has been involved with the ministry for almost 17 years. He expresses great appreciation for the chaplain's work. Dresselhuis has created a unique ministry involving many volunteers, for which the committee is very thankful. ("A man like him will be hard to replace when he retires in a couple of years' time," Jurrius asserts. "But," he adds, "as long as



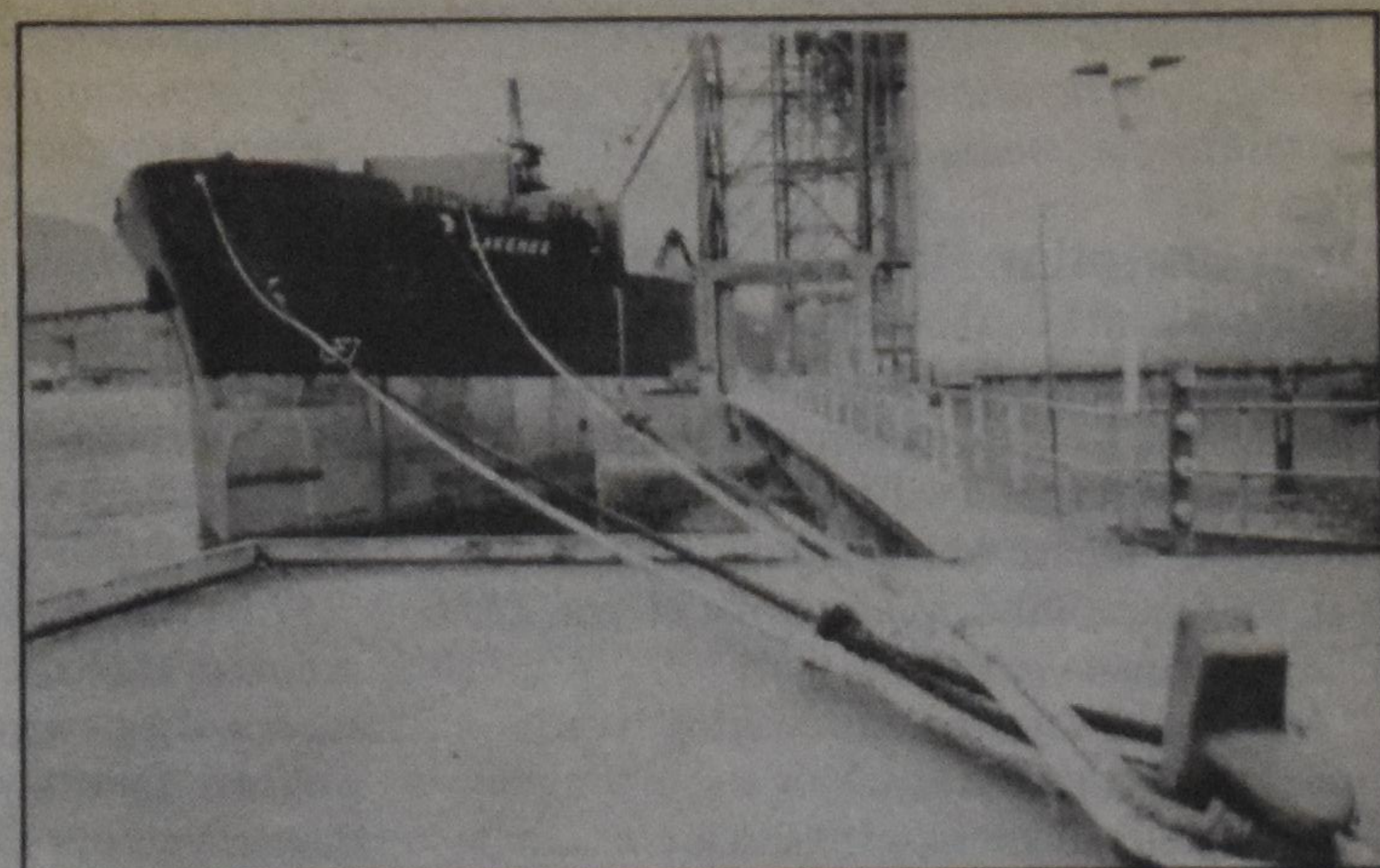
Seafarers ready to take boxes of Sunday school material to their home country.

the ships keep coming we [will] bring the gospel to them. We have a message for the nations, and since the nations are coming to our doorsteps we have a privileged opportunity. We want to make use of that opportunity as much as possible. By the grace of God much has been accomplished in the past 20 years by the

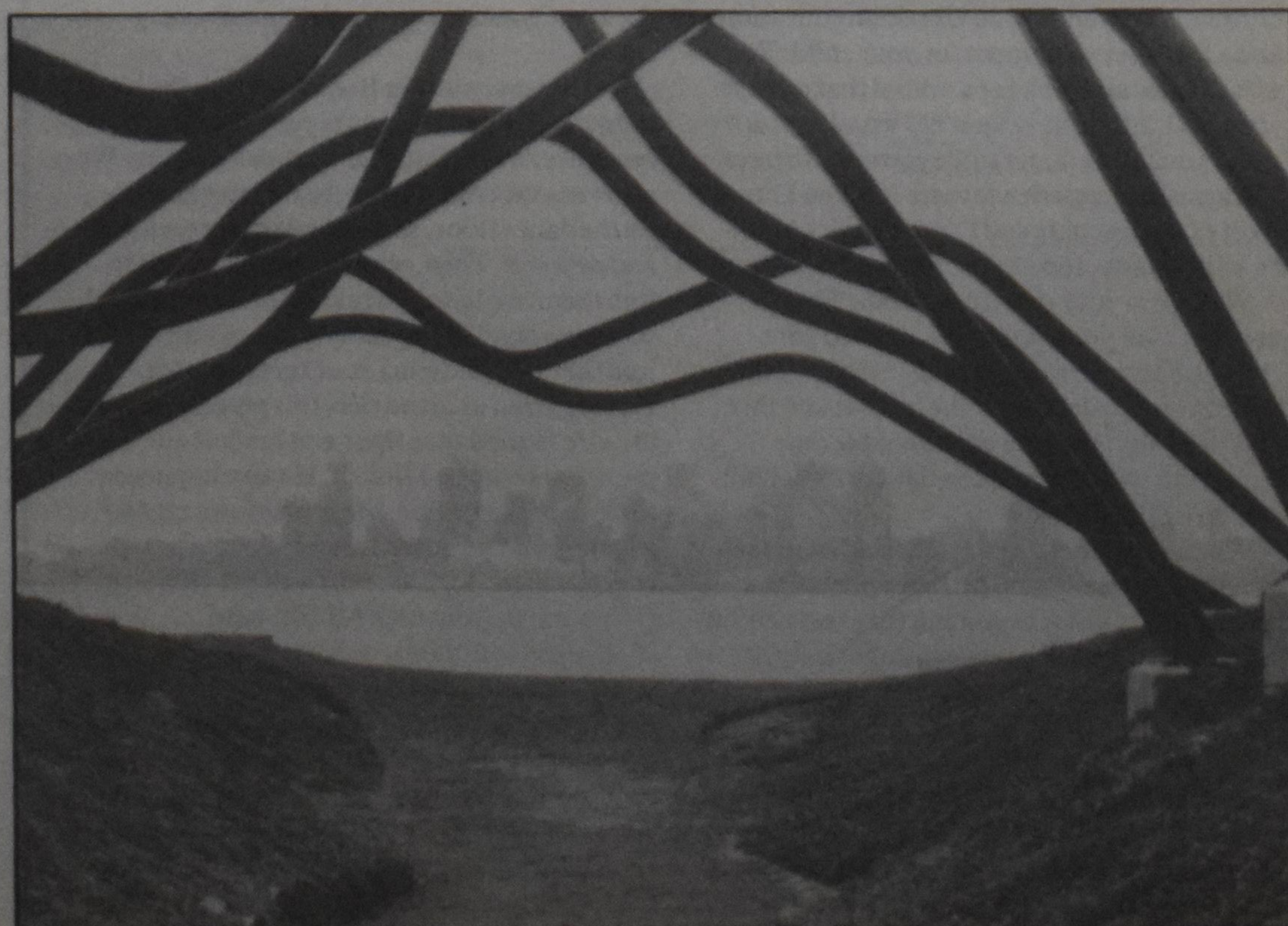
ministry that Rev. and Mrs. Dresselhuis so faithfully have directed and served."

Seafarers from many tribes, languages, peoples and nations are coming to our harbours. Many are open for the gospel. Truly, this is a mission without borders!

Raymond Schraa lives in Edmonton, Alta.



"Lakenes" loading wheat for Kuwait at the Alberta Wheat Pool terminal.



"Ocean Waves" sculpture at the park across from downtown Vancouver.

CBC radio and the Canadian nation (1)

Kitsch insulates from the real world

Calvin G. Seerveld

Calvin Seerveld was recently invited to present a discussion-starter for a planning conference of CBC radio hosts Gzowski and Enright and a number of executive producers intent on developing strategies and priorities in CBC radio "public affairs" programming for the next five years. What follows is an excerpt from his remarks.

The reasons why Barnett Newman's painting entitled "Voice of Fire" (1967), purchased by the National Gallery in Ottawa for \$1.8-million, became newsworthy recently as a current event epitomizes, I think, what is

problematic in the contemporary art world and what confuses people listening to the media.

You can count on it in the next five years in Canada that the dominant trend in cultural activity will be toward producing kitsch.

Kitsch is anything impressive, sentimentally endearing, but fake. Kitsch is a luxurious trifle correlated with immature sincerity. Kitsch is big business today — where avant garde art and pop art, TV wrestling and satin bed sheets all meet. Kitsch reduces the rich troubles of life to a single, all-absorbing, temporary pleasure that is essentially unsatisfying. According to Milan Kundera, kitsch presents a world in which there is the absolute denial of shit. So, to my mind kitsch superficializes the quality of human life because it makes you feel good by insulating you from the real world we inhabit.

Let me just give two grounds for my confident assessment of the cultural kitsch agenda in prospect.

There is the deeply entrenched commercialization of life extant, and the very genuine difficulty not to be culturally derivative in thinly populated Canada.

(1) Commercialization of life means money is the bottom line in our society, and people tend to believe that what counts can be bought (or sold). We hedonists do not know money cannot buy happiness. So once one possesses a measure of life, liberty, food-clothes-shelter and work, the pursuit of unachieved happiness tends to move into trivial pursuit, kitsch — pastimes which pacify or keep us too busy to face the evacuation of meaning from life.

(2) We Canadians make massive imports of culture unawares, from the endless proliferation of breakfast cereals, to the eternal round of European fashions in clothes, to the global hydraulics of interest rates. I do not believe there is a sinister American plot to take over our nation, but 15 years ago, a few buildings over from here at Harbourfront, at an Arts Festival joining New York City and Toronto, Clement Greenberg, pope of New York minimalist art, intoned from his panel chair that any artists who wanted to be significant in our day had to live in New York City. Because Greenberg was our guest, almost everyone was polite; but I wonder whether the purchase of the "Voice of Fire," made in U.S.A., pedigree 100 per cent New York City, does not betray the isolation of the art establishment from the Canadian people and buy into



Calvin G. Seerveld.

Photo: C.C. files

Greenberg's insufferable assumption, and we end up with a piece of expensive kitsch.

I know, everything is more complicated than I can say in a few minutes, first point is this: *granted that kitsch is the major cultural force upon us, the challenge for Current Affairs CBC radio is to decide whether to ignore it, join 'em, buck the trend, or do what other alternative?*

I am arguing that the arts and specific broadly cultural activities are "current affairs." The "Voice of Fire" purchase, and countless other cultural acts, take place below the threshold of free-trade economics, and in a way, at a more fundamental level than the politics of Meech Lake; but such artistic happenings are elementally important for the cultural identity of the nation.

The "news" of the "Voice of Fire" is not its price — quite comparable to the Blue Jay salary scale of a star player for a year or two — but the story is that the art world (or the sports world) showed itself to be operating basically like a multinational corporate business entity, which prefers to trade in Jaguars rather than Hondas; and the truth behind the story is that cultural kitsch defaults on giving Canadian identity particularly solid, attractive character.

My hope is that CBC radio muster the resources and nerve during the coming years to serve the people not necessarily with what they want to hear, but to call the shots critically, with researched judgment and winsome humour, reflectively, without put-down, on kitsch as a pervasive cultural malaise, a kind of Big Lie parody of meeting authentic human needs in our world of current affairs.

(Next week: multicultural treasures)

Calvin Seerveld is senior member in philosophical aesthetics at the Institute for Christian Studies, Toronto.



Peter and Marja are



benefit from the education which your school provides, you may have to consider other options. If it would come to this, you can consider yourselves fortunate to have a Mennonite high school in your area as a possible Christian alternative.

Our loyalty to our children is more important than their loyalty to friends and our loyalty to alma maters. May the Lord help you to know what's best for your daughter as the semesters fly by.

Dear P & M:

I'm a Grade 12 student at a Christian high school and this is the fourth year that I've been involved in a big discussion about dancing. It always ends up the same way. Everybody agrees, even the teachers, that you can dance as Christians. Then when we ask to have a dance at the school, the answer is always "No."

What's the big deal anyway? Besides, all of us have been to other dances, and our parents dance at weddings, too.

Dear Footloose:

Where do we stand? Well, we would be prepared to chaperone a dance at a Christian school, if a group of students and teachers would responsibly select a playlist of songs that reflects our Christian perspective and includes the efforts of contemporary Christian artists. Atmosphere would also be a concern. Lighting, volume, sequence of songs ... all these factors can and must be handled in such a way that one cannot help but be impressed by the way Christians conduct themselves at a dance.

By the way, we have been subject to the kind of hypocrisy that frustrates you, too. We remember a wedding that included a dance. We also remember smiling at the different people on the dance floor, some of whom were elders and deacons. Then, when we made a move to join them, we felt a restraining hand and heard someone say: "It probably wouldn't be wise to join them, considering your role as pastor." Having given us his advice, this person escorted his wife to the dance floor and made it quite clear that he was no slouch. He also happened to be an office bearer. Meanwhile, we sat and watched and wondered about wisdom's complexities.

So what do you think? If you were challenged to organize a dance together with your peers and several teachers, could you do it in a way that meets the objectives mentioned in our answer?

While you give that some thought over the summer, we'll look around for a place that gives dancing lessons so that we can be ready as the Lord of the dance invites us to move to his rhythms.

Dear P & M:

Our daughter attends Grade 8 at the Christian school. We've told her that she'll be attending Christian high next year.

Unfortunately, her school friends are going to be spread over a number of different high schools. Her best friend will be attending a Mennonite high school because their tuition is somewhat less.

Since I graduated from Christian high myself and know most of the persons who teach there today, I would feel disloyal if I didn't enrol her there. But I can tell that she is really upset about the fact that we won't even consider the school where her best friend will be going.

What do you do in a situation like this? Should their friendship be a reason for us to reconsider our position?

Dear Christian High Alumnus:

We are struck by the fact that you've told your daughter she'll be going to Christian high and that you won't even consider the school where her best friend will be attending. This suggests that there is little room for discussion. Yet, the feelings and opinions of a 14-year-old need to be taken seriously.

A recent survey showed that friends were more important than anything else in the lives of teenagers and young adults. It is not surprising, therefore, that your child's main criteria for choosing a school is based on friendship. No wonder she's upset. It has to do with loyalty.

As a Christian parent you have different criteria. You want a solid Christian education and a loving environment for your child. You would naturally look for a school that reflects your faith and your values. No wonder you chose your alma mater since you seem to have had a positive experience there and you know most of the teaching staff. Your choice has to do with loyalty, too.

We affirm your right to make the final decision. But you must be sensitive to your child. Allow her to express her feelings. Tell her that you understand why she is upset and that you'll do whatever you can to enable this important friendship to continue after school and on weekends.

When you understand that friendship is so important to teens, you can reassure her that high school is a new beginning for everyone and the start of many new relationships. Help her to understand your reasons for arriving at your decision.

One word of caution. There are times when parents relentlessly insist that their children attend a particular school, even though they are still miserable a year or two later. Please keep a close eye on your child's welfare in the coming year. If she remains unhappy and unable to

Jan Anthony van Riebeeck — founder of Cape Town

John Martens

In April 1652, three ships entered Table Bay at the foot of the famous Table Mountain which rises over what is now Cape Town in the Republic of South Africa. The three vessels, known as the "Dromedaris," the "Reiger" and the "Goede Hoop" had made a long voyage and had been at sea since December of the previous year. They had sailed from Amsterdam in the United Provinces (more commonly known as the Dutch Republic) to establish at the Cape of South Africa a provisioning station for Dutch merchantmen, plying the East India route. Some 90 settlers or colonists were aboard the vessels, laden with the necessities to begin a new life at one of the remotest outposts of the globe. The Cape was about half way along the route to the East Indies.

Earlier, occasional attempts had been made to take on fresh provisions and meat from the Cape Hottentots, both by Dutch and English mariners. But the Hottentots proved to be unreliable suppliers. At long last the Dutch East India Company, which had secured for itself a trade monopoly in the East, resolved to plant a colony at the southern-most point of the African continent.

The colonists of the new settlement were to grow the necessary vegetables so vital in the prevention of scurvy and other diseases afflicting the sailors aboard the company's ships on the long run to the East, which sometimes claimed up to 50 per cent of the ships' crews.

Around the middle of the 17th century, Holland was the foremost maritime nation in the world. Its armed merchantmen had driven the Portuguese from the Spice Islands in the East Indies. The English were also forced to vacate the field and were expelled from the islands of Insulinde, another name of the East Indies. It is in this historical context that we witness the arrival of the small Dutch flotilla at Table Bay.

The leader of the expedition was Jan Anthony van Riebeeck. Around his flagship the "Dromedaris," van Riebeeck had found plenty of time to organize the colonizing effort in the smallest detail. The new settlement was to be set up and run in accordance with the instructions of the Dutch East India Company. The settlers were not to strike out on their own but merely to fulfil the conditions of their contract; that is, to work for the company by raising vegetables and livestock for its merchantmen.

Early success

Jan Anthony van Riebeeck remains a fascinating figure after so many centuries. We must first mention that in the coming years he succeeded in providing visiting ships with a variety of fresh foods from some 100 acres of vegetable gardens. Modern visitors to Cape Town are still shown the location of van Riebeeck's gardens, although no onions or cabbages are grown there now. Stately trees and subtropical flowers have taken their place. Van Riebeeck's efforts were crowned with success, although the colony's fortunes had their ups and downs.

Perhaps it is too far-fetched

to call van Riebeeck the founder of the white nation of South Africa. But certainly his ability and intelligence were instrumental in creating a viable white community on the southern shore of South Africa.

The settlement was populated mainly by Dutch colonists, later (in 1686) augmented by French Huguenots settling in the Paarl district, north of Cape Town.

Van Riebeeck was born in 1618 in the little town of Culemborg in the Betuwe not far from the Lek river in Gelderland. Nowadays it is a quaint little place with about 9,000 inhabitants. Many old 17th century houses and one ancient town gate have been preserved.

At one time Culemborg enjoyed a special status and was outside the sovereignty of the Dutch Republic. It boasted a state of independence and the Counts of Culemborg lived as medieval barons almost to the dawn of the 19th century.

Good connections

Jan van Riebeeck's grandfather from his mother's side was at one time mayor of the town, while it is thought that his father was a sea-captain who was not home when his son was born. Van Riebeeck's father hardly enters the picture in the story of his famous son's life. The elder van Riebeeck died in Brazil in 1639 and is said to have been buried in the church of St. Paul at Olinda in the Northeastern Brazilian state of Pernambuco, at that time partly under Dutch control. Earlier (in 1629) Jan van Riebeeck's mother had died.

In the year of his father's death, Jan entered the employ of the Dutch East India Company as a sub-surgeon, thus beginning his career, in the course of which he visited four continents from Greenland to Tonkin.

It is possible that van Riebeeck was helped into the East India Company by the famous Anthony or Antonio

van Diemen who became governor of the Dutch East Indian possessions in 1636. Van Diemen was also born in Culemborg, although he was van Riebeeck's senior by exactly 25 years. The two families knew each other and belonged to the elite of town. Van Diemen's name is forever connected with the Dutch expeditions of the years 1642 and 1644, which led to the discovery of Tasmania (at first called "Van Diemen's Land"), New Zealand and other Australasian islands.

To return to van Riebeeck, in Culemborg he studied to be a barber-surgeon at a local educational institute. We do not know how brilliant a "surgeon" he was and how much knowledge of medicine van Riebeeck picked up at the local school. One thing is sure. In his days, medical science was only in its infancy and the mysterious workings of the human body were largely unknown.

Final instructions

No doubt van Riebeeck visited the headquarters of the Dutch East India Company in Amsterdam more than once. In one part of the still existing building, medicine chests were prepared for the company's ships and for the numerous forts and trading stations along the West coast of Africa and the Indies, where the company had hoisted the Dutch flag.

Aboard the ships of van Riebeeck's expedition a few women were to be found. Van Riebeeck's wife, a woman of Huguenot ancestry — Maria de la Quellerie — and two nieces, accompanied van Riebeeck to the Cape. Their names were Elizabeth and Sebastiana Van Opdorp. Two other women were among the passengers — the head gardener's wife and the wife of the sick-comforter who looked after the spiritual needs of crew and passengers. The latter's wife must have experienced a harrowing voyage, for two months after her arrival she became the mother of a son, the first European to be born in South Africa. It remains to be said, that the youngest passenger was van Riebeeck's and Maria's one-year-old daughter.

Hottentots and slaves

Van Riebeeck stayed at the Cape for the next 10 years. Relations with the local Hottentots were amicable at first and it seems that the Dutch settlers felt little or no racial prejudice against the natives. Van Riebeeck enforced no colour bar and marriages with Hottentot women were permitted, provided both parties were Christians.

The natives were inclined to



Photo: Cape Town and the Cape Peninsula

The landing of Jan van Riebeeck at the Cape in 1652 (C. Bell).

thievery and often made off with the same cattle they had earlier sold to the company. This and early crop failures tended to discourage the governor and colonists both. As a result, van Riebeeck pleaded with the East India Company to grant colonists their own land. Working their own farms they would reap the benefits from perseverance and hard work themselves. By giving them a stake in the soil they would not give up lightly.

Van Riebeeck's request was granted and henceforth free burghers worked their own holding around Cape Town. The thefts of cattle continued, however, and during 1659-1660 there was a "war" with the Hottentots in which the latter lost much of their land to the white settlers. In fact, the Hottentots were largely reduced to a state of subservience and even slavery.

Another sad aspect of van Riebeeck's governorship is his importation of slaves to work the burghers' holdings. For us it is difficult to understand how one can practise slavery as a civilized person or as a Christian. It remains a mystery that no Christian voices from pulpit or otherwise cried out for centuries against what will forever remain one of the

darkest blots on the conscience of the nations of Christendom.

In the year 1662 van Riebeeck was transferred to the East at his own request. His task at the Cape was completed.

A colony of proud landowners was providing the company's ships in Cape Town's harbour with an uninterrupted supply of the products of garden and field. The population was slowly expanding and the settlement showed some signs of promise. Only after some 200 years (around the middle of the 19th century) the first signs would appear of blatant feelings of racial superiority on the side of the whites. But that is a story in itself.

Today van Riebeeck would not recognize the town he founded; his painted portrait shows wide-open alert eyes. Those eyes beheld virgin territory on South Africa's coast.

They would no doubt reflect astonishment and wonder if we could take him just once to the streets of present-day Cape Town.

This article is published posthumously. John Martens was a student and writer of history. He is survived by his wife Diane Martens, who lives in Listowel, Ont.



Photo: Cape Town and the Cape Peninsula

Cape Town in Spring.

Poetry

Poetry

Poetry that enlarges life

Windcatcher, by Linda Siebenga, Burlington: G.R. Welch, 1989. Softcover, 80 pp., \$9.95.

What Happens to Memory, by Brian Vanderlip, Windsor: Netherlandic Press 1989, ISBN 0-919417-16-7. Softcover, 66 pp., \$9.95.

Playing the Trumpet from my Window, by Jaak Antoon Theuws, Windsor: Netherlandic Press, 1989, ISBN 0-919417-18-3. Softcover, 75 pp., \$9.95.

Reviewed by James Doelman, Hamilton, Ont.

make up for the relative thinness of many of the individual poems.

The wind which blows through Siebenga's poetry is both the natural one experienced on the Canadian prairies, and the spirit of God. A poem like "Dragon Wind" presents the ambiguous power of the wind: it both "enhanced our cosy beds" and can "like an untimely dragon/drive our souls/to retreat." The poem "A Mighty Rushing Wind" deals with our ambiguous response to the empowering yet frightful Spirit.

Siebenga's poems are inextricably bound up with her experiencing of the prairies and the closeness to God which can sometimes be found in that environment:

*When you see the blue sky
and fair view of the deep, wide
river valley
sprinkled with saskatoons
and goldenrod
you can still feel
God there.*

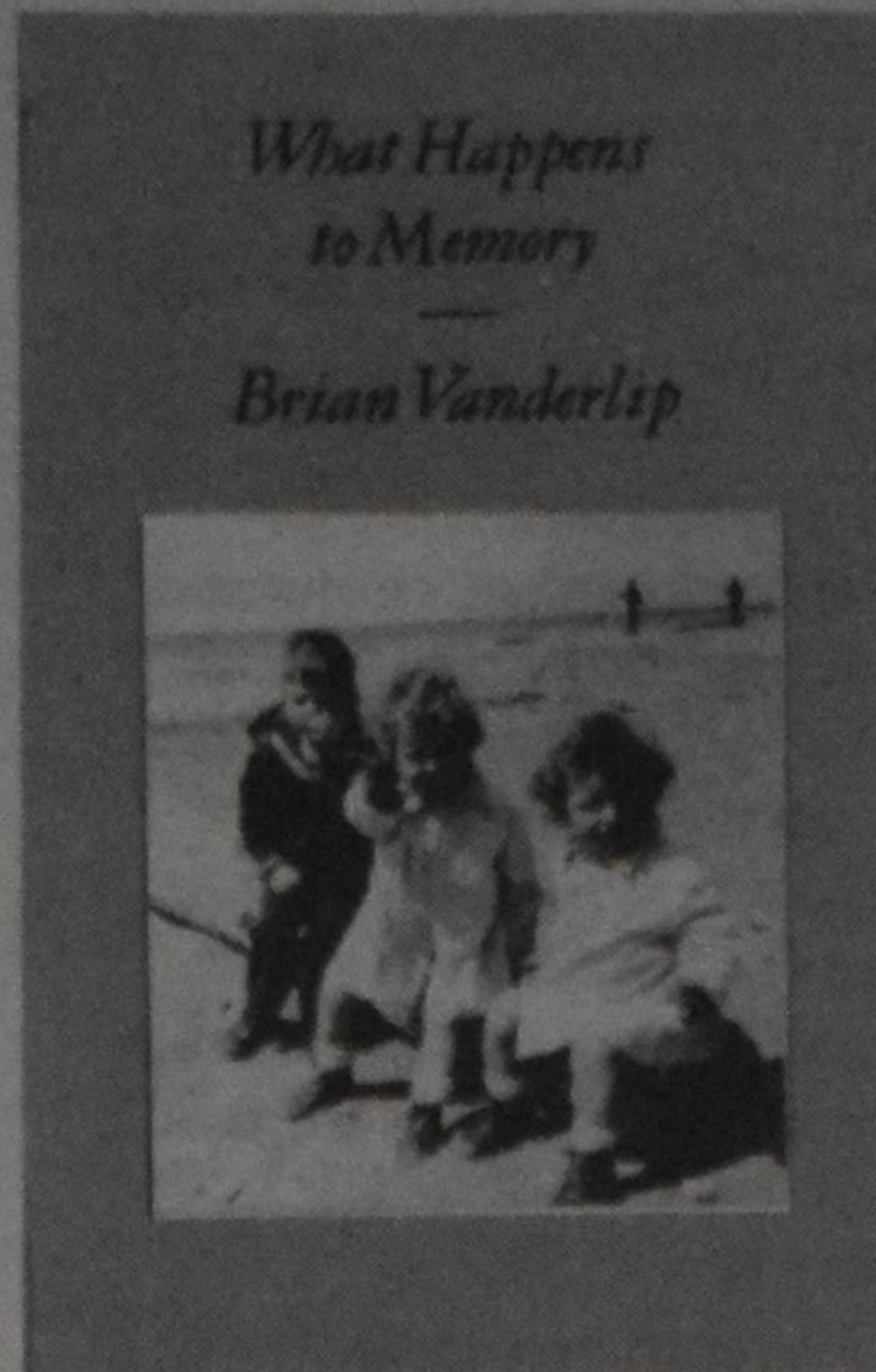
The latter section of the book, entitled "Visit to a Reclaimed Land," is a series of poems about a visit to Holland. This is thematically connected to the rest of the book, for like the Prairies, Holland is a land dominated by wind, one in which that wind has been captured and its power used. As a whole, the book is an encouragement that we be "windcatchers," not frightened by the uncertainty of where the spirit might lead us:

*So let us celebrate
letting go,
not clinging to the dust
to the land
to the resources.*

Siebenga's poetry works well as far as it goes, but it does not frequently challenge the reader. She could afford to take more chances.

Vanderlip turns a neat phrase

Vanderlip's poetry surpasses Siebenga in his willingness to use language in new ways and at the same time to make fine use of sound in his poems. He is the master of the well-turned line



or phrase that invites quotation. In "Sitting Room" the elderly speaker reflects: *The heart of youth is a gusting wind but my heart is a room where I sit and wait,*

A husband thinks of his wife as "the emperor of fact/waiting for questions I dare not ask" in the poem "Thoughts under Sun." At other times a wry humour comes through, *Unlike true best friends, dogs need to be walked into a public place to defecate and afterwards expect congratulations.*

Thus, even in the few poems which do not seem to work well as wholes, there are lines and phrases that still do.

Vanderlip's poems generally explore the complexities of human memories and relationships. Memory plays a big part in the collection, especially in the first section entitled "What Happens to Memory." "What Happens to Memory" in this work is that it becomes the raw material of poetry: he presents to us memories of growing up as one of a set of twins in a Baptist family, memories of stages in his spiritual development and reflections on how such memories become poetry.

The rest of the book is divided into two sections, "The Sitting Room," and "How to get Happy." The latter is a

series of reflections on the struggles and joys of developing faith. Here again memory plays a part, for it is only because of it that we can recognize growth; the speaker in "Prayer-Life" has moved beyond the blurred words of grade school recitations of the Lord's Prayer to a reflective and tentative habit:

*Today, my prayers climb
out of my heart slowly,
picking their way
across teetering boulders,
aware of a hungry dark
that falls suddenly.*

After reading the final stanza in the book, which begins:

*Lacking praise, all substance
dwindles
and becomes man-made,
not the miracle God intended
to be
inherent in all things ...*

I was compelled to turn back and reread certain poems and lines, and that is perhaps the most telling comment on this fine collection.

Theuws poetry is contemplative

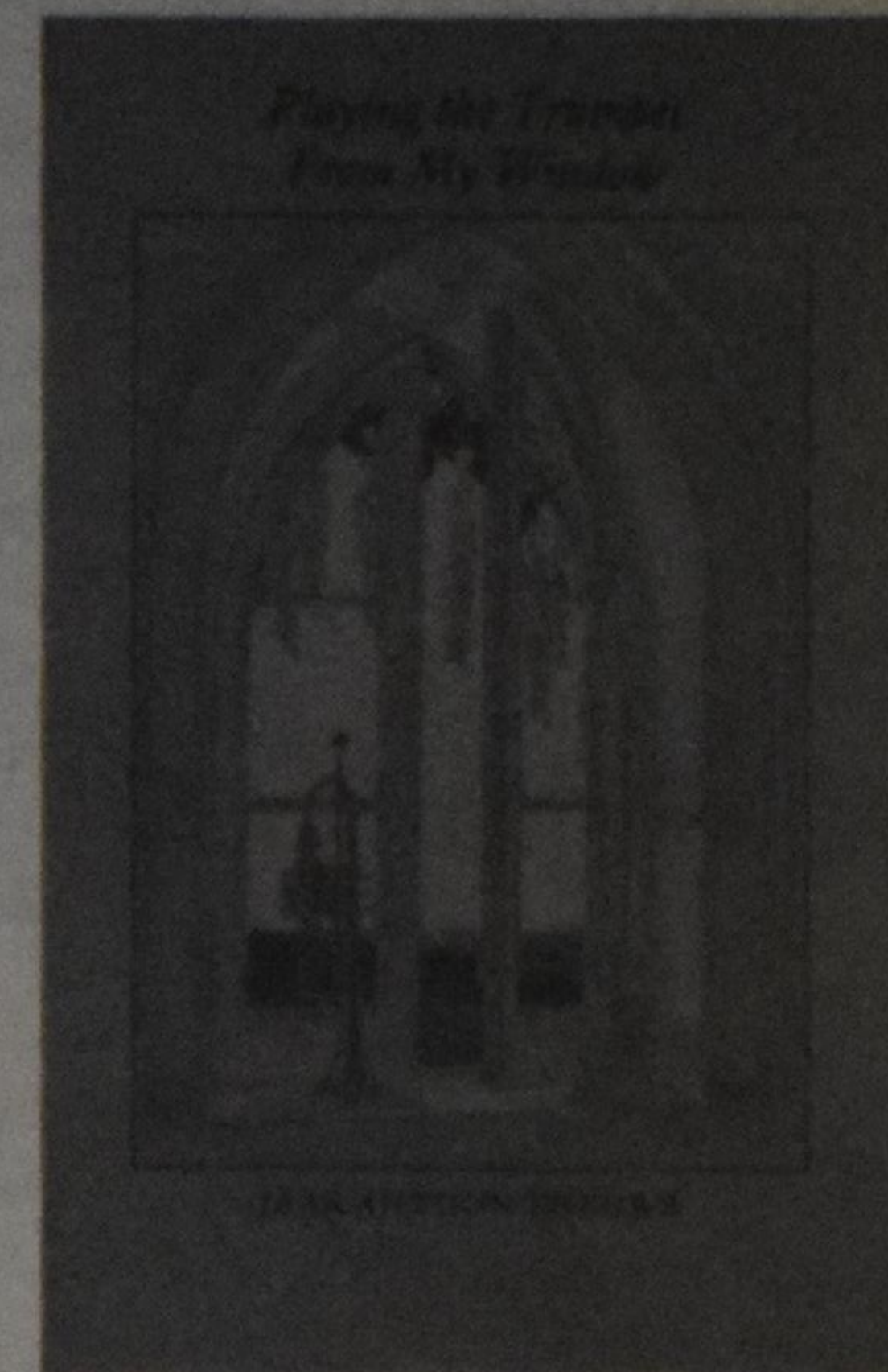
Jack Antoon Theuws is a Franciscan and former professor of anthropology who has written and published poetry in Dutch and French, as well as in English. His most recent collection *Playing the Trumpet From My Window* illustrates his far-reaching interests and experiences.

Playing the Trumpet From My Window is a collection of mostly longer poems (up to 10 or so pages), that cannot be grouped topically. They do share, however, a certain thoughtful tone and a willingness to give contemplation free rein.

Whereas memory or experience was the basis of Vanderlip's poetry, contemplation or meditation fills that role in Theuws. These contemplations cover a great deal of territory. Christian meditation is rather foreign to most of us Reformed Christians: we live lives of alternating work and rest that leave little room for the contemplation of either God or the world around us. Even our worship activities, are just that, *activities*, rather than quiet moments for contemplation. However, contemplation or meditation lies at the heart of much of our best Christian

poetry, such as that by John Donne, George Herbert and Gerard Manley Hopkins.

For the poems to be effective we need to participate with the poet, to try to see things as he or she sees them, to share the



experience. In a poem like "The Kingship System" we go with Theuws as he considers various families from different cultures and the profound influence that mothers, fathers, brothers and sisters have. Gradually we come to an experiencing of the interconnectedness: *We exist in our forebears as we commit them to the next generation.*

Some of the poems are more limited in scope: a goldfish can serve as well as all the generations as the focus of a meditation, *I wait and watch, I wish I understood, His silent speech, his mumbling meditation, His steady rounds, his equal mood, Give me, O Lord, his wisdom, his stoic resignation.*

(And I was pleased to find a poet who could write rhymed, rhythmic verse without seeming archaic).

While some may initially find Theuws poems too abstract and complex because of their length, I think that they generally reward a reader willing to commit some time to them. Theuws slows down the world enough so that we can take a thoughtful look. We are guided by a poet who has achieved insight into the human situation. He does so without denying the complexities and tensions of life:

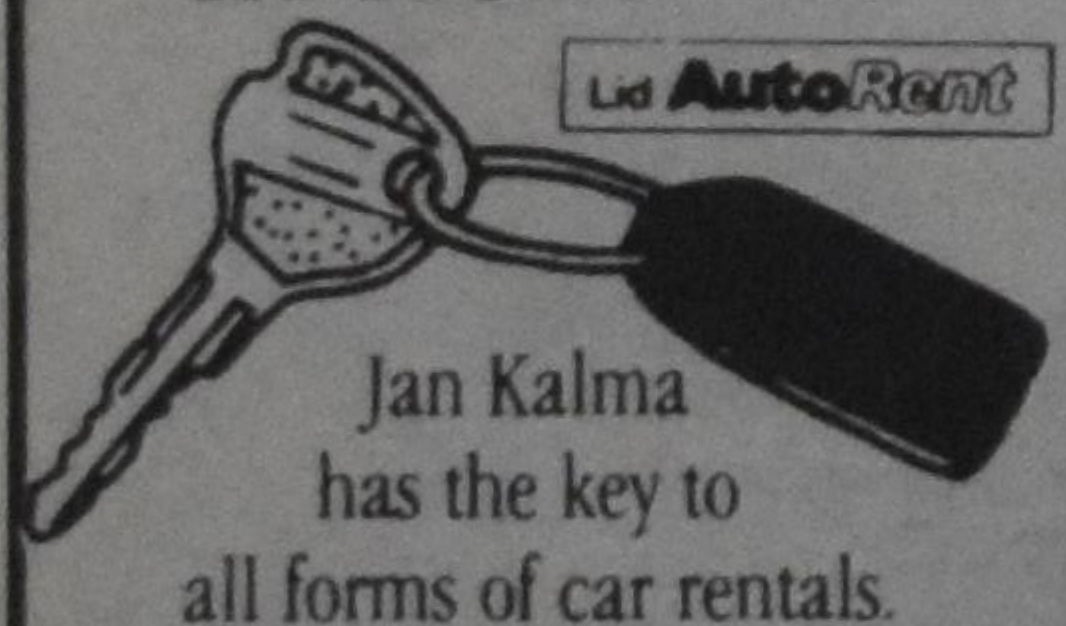
*Our quest is wholeness
in a multitude,
a mode of being,
impossible between life and
death,
spread-eagled between heaven
and earth,
like a scallywag on the wheel.*



Among the arts, poetry doesn't hold the position it once did, and I believe that this is partly because it requires a leisurely reading style, one difficult to practise in our frantic world. These three recent collections convince me that there is good poetry being written today, poetry which will reward those who take the time to cultivate a leisurely and meditative approach to reading.

Many of the poems in Linda Siebenga's *Windcatcher* have appeared individually in the pages of *Calvinist Contact*, but this book is more than a collection of diverse poems. Taken together they form a cohesive unity through the use of the dominating image of the wind, and this unity helps to

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Humour

That's how things were at

our house

Author unknown

When I was born, I was very small. My father and mother were not home. They were in the potato field. The field was not ours, but we always got our potatoes from there.

There were 20 children in our family — 10 boys and nine girls, and the last one always remained the youngest. At night we wore gasmasks as we slept in one room. And because we had only one bed, sleeping was quite a chore. The first one was laid in the bed, and as soon as he went to sleep, he was taken out and propped up against the wall. Then it was the next one's turn, and so on.

It didn't matter who woke up first. My parents didn't care about that. One time they left me standing against the wall for two weeks before they realized what was going on.

Our alarm clock was a pail. When it was full, it was six o'clock. If my father had drunk too much, the pail ran over.

One of my brothers is a magician. He goes to the pub with an old coat and returns with a new one. My mother never had to wash diapers. We were raised on milkpowder. All she had to do was shake out the diapers.

We had to live frugally, of

course. Toilet paper had to be used on both sides, and then it was brought to the cleaners.

My father was hard of hearing. The reason for that, he said, was that we had "eaten his ears off his head." My dad is Dutch, and he has a habit of literally translating Dutch expressions. Another one of his literal translations is "I want to see you under four eyes," meaning just you and him. My sister was going out with a fellow who had only one eye. So whenever my dad wanted to see him "under four eyes" I had to be there too.

At our house we never used a knife and fork at the dinner table. We opened our chops, Mom pitched some food in and Dad shut our traps.

All our boys are called John, except for Fred, his name is Henry. One of my sisters is really shrewd. The other day she was at the market and bought six cups for only \$2.50. The only thing was, the ears were all on the wrong side.

Whenever my dad smokes a cigar, he enjoys it twice. He smokes the one end, then cuts up the other end and chews it.

The youngest kid always complained about a belly ache. Mom told him he should be glad he had a belly. "If you

didn't have one, your sandwich would fall straight into your pants."

My oldest brother is 59. He could have been 60, but he was sick for one year.

My one sister is so cross-eyed; when she cries, tears run down her shoulders.

When I turned six, I went to school. I could get along really well with my teacher. I spent two years in each class. The other kids had to move to another class every year. The teacher once asked me, "If you owe the baker \$12, and the butcher \$10 and the grocer \$3, how much do you owe all in all?" I told him I didn't know the answer to that because, whenever we owed that much, we moved.

I should tell you something about the other kids, but I don't really remember all that much. Except for Henry. When he finished school, Dad sent him to work for a blacksmith. That man gave him a sledgehammer and said, "When I nod, you have to hit." Well, he only nodded once.

Yep, that's how things were at our house.

Translated from the Dutch by Bert Witvoet.



Evolution

Mutations, says the scientist, they are the keys to life. The reason that we all exist, the goal towards to strive.

Through millions of years, evolved our nose and ears. Our eyes, now in the head, once in our seat instead.

Nature was not kind to eyes in the behind. Sit down and you were blind, no fossil you'll ever find.

Then the eyes they went completely around the bend. On top our heads they were, interfering with the hair.

Putting on your cap, you could take a nap. No need to close one eye, just say beddy bye.

Eyes were on the tummy, that was really yummy. You could keep an eye, on digestion going by.

They slipped to the toes, oh, what days were those. So close to the ground, many things were found.

Then another slip, eyes upon our lip. and with every sip — did it ever drip.

Eyes upon the hands, so handy wearing pants. By turning in their sockets, we could look into our pockets.

That's about it for the eyes. Did not tell you any lies. Evolution in rhyme and prose; wanna hear about the nose?

John Oosterdag
Mississauga, Ont.

inspired by the Darwin Centennial 1982

Immigrant landed

My English was not ferry koot
as befoor immigrasjion man I stoot.
He asked me zo menny tings,
det in my ear it loudly rings.

Kwestjuns, kwestjuns en den moor.
Hev I been here befoor?
No, no, dis is de first.
I answer dying from de dirst.

Like sand en paper is my tong.
Hev been waiting here zo long,
wife is tired and Jantje crys,
he want a coke en Franse frys.

Immigrasjion man den said,
So you are thirty then my lad?
Is your wife as old as you?
No, I say, she is dirty too.

John Oosterdag
Mississauga, Ont.

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Births	Marriages	Anniversaries	Anniversaries	Vacations																																																																																																																				
SCHREUDERS: "Sons are a heritage from the Lord, children a reward from him" (Ps. 127:3). We, Jim and Joanne Schreuders (nee Van Tuyl), thank the Lord for the safe arrival of our first child, a son, DEREK GREGORY born on Friday, June 8, 1990. Sharing in our joy are Derek's grandparents, Art and Corrie Schreuders of Tavistock and Joe and Ann Van Tuyl of Wellandport. Derek is the second great-grandchild for Mr. and Mrs. Jaap Schreuders of the Netherlands and Mr. and Mrs. Cornelis Verkerk. He is the first great-grandchild for Mr. and Mrs. Arie Van Tuyl of Wellandport and Mr. and Mrs. Jurjen Hartman of Hamilton. Our new address is: R.R.#2, Georgetown, ON L7G 4S5. Phone: (416) 877-8886.	BYLSMA-BRODIE: Mr. and Mrs. Wobbe Bylsma of Blyth, Ont., are happy to announce the forthcoming marriage of their youngest daughter, PATRICIA to DAVID DOUGLAS BRODIE The wedding will take place, D.V., on Saturday, June 23, 1990, at four o'clock in the afternoon at the Chr. Ref. Church, Clinton, Ont., with Rev. Don Robinson officiating. Future address: Box 1390, 51 Winter Court, Clinton, ON N0M 1L0 SMIDS-WESTERVELD: With much joy, John and Gerty Smids of Chatham, Ont., and Mrs. Mina Westerveld of Clinton, Ont., announce the forthcoming wedding of their children, LINDA JANE and ANDREW HENRY The wedding will take place, D.V., on Saturday, July 7, 1990, at 3:30 p.m. in Maranatha Chr. Ref. Church, Woodstock, Ont. We wish them God's blessing on their life together. Future address: 1150 Mohawk St., Woodstock, ON N4S 1A1	Anniversaries <table><tr><td>1965</td><td>July 3</td><td>1990</td></tr><tr><td colspan="3">"Be still, and know that I am God" (Ps. 46:10).</td></tr><tr><td colspan="3">We praise the Lord for his abundant grace in blessing our parents with 25 happy years of marriage.</td></tr><tr><td colspan="3">TED and CORRIE BOOTSMAN (nee Span)</td></tr><tr><td colspan="3">Congratulations, Mom and Dad! May God grant you many more years together in him.</td></tr><tr><td colspan="3">With our love: Steven & Cheryl (fiancee) — Kitchener, Ont.</td></tr><tr><td colspan="3">Tamara & Hans Messersmith — Brownsburg, IN</td></tr><tr><td colspan="3">Marya Joel</td></tr><tr><td colspan="3">You are invited to celebrate with us at an open house to be held, D.V., on Saturday, July 7, 1990, from 2-4 p.m. at Bethel Chr. Ref. Church, 333 Davis Dr., Newmarket, Ont. 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WIGCHER and ABELIENA ZYLSTRA (nee VanderMaar)																																																																																																																								
It is our prayer that he will continue to bless you Mom and Dad for many more years together with all of us.																																																																																																																								
Lina Zylstra — New Westminster, B.C.																																																																																																																								
John & Lori Zylstra — Morden, Man.																																																																																																																								
Michael, Ashley																																																																																																																								
Shirley Zylstra — Sherwood Park, Alta.																																																																																																																								
Art & Annette Borkent — Salmon Arm, B.C.																																																																																																																								
Christopher, Michael, Lydia																																																																																																																								
Gord & Grace Zylstra — Oakbank, Man.																																																																																																																								
Stephen, Jeffrey, Arlene																																																																																																																								
Harold & Freda Zylstra — Oakbank, Man.																																																																																																																								
Kara, Lindsay, Meagan																																																																																																																								
Victor & Kathy Zylstra — Oakbank, Man.																																																																																																																								
Kristine, Karin, Richard																																																																																																																								
John & Judy Woroschuk — St. Albert, Alta.																																																																																																																								
Joyce Zylstra — Richmond, B.C.																																																																																																																								
Home address: 550 Oakwood Rd., Oakbank, MB R0E 1J0																																																																																																																								
1940	June 20	1990																																																																																																																						
"For the Lord is good and his love endures forever; his faithfulness continues through all generations" (Ps. 100:5).																																																																																																																								
With praise and thanksgiving to our heavenly Father, we hope to celebrate with our parents,																																																																																																																								
MARTEN and AKKE FOLKEMA (nee Bergsma)																																																																																																																								
their 50th wedding anniversary. May the Lord continue to uphold and bless you in the years to come. (Jane, 1987) & Ed Rusticus Owen, Martin, Sheila, Eric (Karen, 1983) & Gary Mulder Anne & Bert, Theresa & Ron, Janette & Homer, Trevor, Rhonda Gary & Rhea Folkema Martin, Nathan, Jonathan, Rebecca, Matthew Luke & Marg Folkema Heidi, Angela, Melanie, Katrina, Elissa, Marten Ruby & Elgin Hartsell Clayton, Dane, Lauren Susan & Ron Hettinga and two great-grandchildren: Corrinne and Janine.																																																																																																																								
An open house will be held, D.V., on Sunday, June 24, 1990, at the Emmanuel Ref. Church, 170 Clark St., Woodstock, Ont., from 2-4 p.m. Home address: 1002 Sloane St., Woodstock, ON N4S 5A4																																																																																																																								
1955	July 1st "35"	1990																																																																																																																						
FRANS and JEANE DEWEERD (nee Elema)																																																																																																																								
"But as for me and my household, we will serve the Lord" (Josh. 24:15b) (NIV). Congratulations Mom and Dad on your anniversary. May the Lord continue to bless you and keep you according to his promise and his will.																																																																																																																								
Love: John & Betty Warner & Cathy Andy & Bonnie Jeff & Tracy Tim & Joy Congratulations Opa and Oma, with love from your grandchildren: Jonathan, Kristopher, Anthony, Geena, Jeremy, Timothy, Frans, Paul, John-Eric, Shannon, Simon.																																																																																																																								
Marriages	Personal	Obituaries	Obituaries	Summer Job Market																																																																																																																				
PYPKER-VAN BRENK: In the spirit of Christian joy, Grant and Jean Pypker of Scarborough, Ont., and Gilbert and Mieke Van Brenk of Rexdale, Ont., announce the wedding of their children: TRACEY-ANN and BERT They will exchange the marriage vows in the Lord's name at 2 p.m. on June 23, 1990, in the Willowdale Chr. Ref. Church. "Trust in the Lord with all your heart ... and He will make your paths straight" (Prov. 3:5,6). Future address: Mr. and Mrs. B. Van Brenk, 30 Charles St. West, Apt. 407, Toronto, ON M4Y 1R5	Well-adapted, professional, East-Indian, born-again Christian gentleman, 32, would like to meet a born-again Christian lady of Dutch descent who appreciates traditional family values, for lasting relationship. Please send a note with photo and phone number to: P.O. Box 1483, Stn. B, Mississauga, ON L4Y 4G2	Ureterp Mississauga 1921 1990 The Lord took home his child, ROEL (Ralph) WYMENGA on June 8, 1990. Beloved husband of Annie Wymenga-Hoorntje. "Even though I walk through the valley of the shadow of death, I will fear no evil for you are with me, your rod and your staff they comfort me" (Ps. 23:4). Dear brother-in-law of: Sieds & Siemie Tiesma-Hoorntje — Glen Williams Fina Boonstra-Hoorntje — Fordwich Steve & Alice Hoorntje-Tiesma — Brampton Hendrik & Atle Hoorntje-van Gelder — Clarkson nephews and nieces Correspondence address: Mrs. A. Wymenga, 452 Highland Dr., Box 1081, Wingham, ON N0G 2W0	Lakewood Christian Campgrounds R.R.#5, Forest, ON N0N 1J0 Phone (519) 899-4415 or (519) 245-1225 Lakewood consists of 125 acres of land, ponds, wooded trails, a creek, family camping and group camping area. Large pool facilities. Long nature and hiking trails.	PETERBOROUGH, Ont.: I am a business student looking for summer employment, involving accounting, bookkeeping, computers, mathematics, or tutoring anywhere in Ontario. I am available for work from April 23 to Sept. 1. If you are interested, please contact Angela at (705) 295-6942.																																																																																																																				

Classified

Help Wanted	Teachers	Teachers	Vacations	Vacations
SOCIAL SERVICE WORK — Mutual Support Systems, a network of rural group homes in the Niagara Peninsula for children experiencing emotional and behavioural difficulties invites applications for the position of Child Care Worker. The responsibilities of this live-in position include: involvement in the educational programming of the residents, scheduling daily routines, as well as planning special events, all in a family setting. In-service training provides an excellent opportunity for personal growth and skill development at role modelling, positive relationships and facilitating the residents' successes. Position includes salary and benefits package. Please submit resume to: Personnel Manager, Mutual Support Systems, R.R.#1, Perry Rd., Wellandport, ON L0R 2J0. (416) 899-2311.	BRAMPTON, Ont.: John Knox Christian School invites applications for junior/intermediate positions beginning September 1990. Please send resume and/or inquiries to: Mr. I. Witteveen, John Knox Christian School, 82 McLaughlin Rd. S., Brampton, ON L6Y 2C7. Tel. (416) 451-3236. CAMBRIDGE, Ont.: Cambridge Christian School invites applications for a part-time (50%) teaching position as Grade 8 Principal's Relief for the 1990/91 school year. Please call Mr. Peter Van Dyken, Principal, at the school (519) 623-2261 for information and send resumes to the school at 229 Myers Rd., Cambridge, ON N1R 7H3 as soon as possible. DRAYTON, Ont.: Calvin Christian School, due to growth, requires a teacher for the Grade 6/7 combination for the 1990/91 school year. Strength in Art, Phys. Ed. and/or Music will be regarded as an asset. The ability to teach French is a requirement. A profile of the school is available upon request. Please send your letter of application with resume and references to: Mr. A.J. Vanderstoel, Principal, Box 141, 35 High St., Drayton, ON N0G 1P0. Tel. (519) 638-2935 (school) or (519) 638-3606 (home). PRINCE GEORGE, B.C.: Cedars Christian School requires a part-time qualified teacher for the area of Japanese language instruction (0.1-1/2 year). Contact J. Reems at C.C.S., 701 N. Nechako Rd., Prince George, BC V2K 1A2. Phone: (604) 564-0707.	ROCKY MTN. HOUSE, Alta.: Rocky Christian School (K-9, 210 students) is accepting applications for Grade 1, Grade 5 and Special Education (20%) positions. Please send your resume and statement of faith to: Mr. Evert Vroon, Rocky Christian School, 5204 - 54 Ave., Rocky Mtn. House, AB T0M 1T3. STOUFFVILLE, Ont.: Stouffville Christian School requires teachers for the following positions, beginning September, 1990: • One teacher in the primary/junior division in the area of French, • one teacher in the intermediate/senior division in the areas of Math and Science, • one teacher in the intermediate/senior division in the areas of English, History and Contemporary Studies, • one teacher in the intermediate/senior division in the area of French. Applicants are asked to send resumes to: The Principal, Stouffville Christian School, R.R.#3, Claremont, ON L0H 1E0 TERRACE, B.C.: Centennial Christian School invites applications from teachers for one opening in the primary department for September 1990. Centennial Christian School is situated in the beautiful Skeena Valley and offers many dynamic opportunities for teachers. Send application, resume and references to: Mr. Frank Voogd, Principal, Centennial Christian School, 3608 Sparks St., Terrace, BC V8G 2V6 VERNON, B.C.: Vernon Christian School located in the beautiful Okanagan Valley of British Columbia expects an opening in the primary level of teaching due to increased enrolment. Please send letters of application to Elco Vandergrift, R.R.#3, Site 19A, Comp. 4, Vernon, BC V1T 6L6. Phone: (604) 545-7345.	LANG'S RESORT Cottages and campgrounds RICE LAKE Like fishing the big ones? Fully-equipped large (newly-renovated) housekeeping cottages — colour TV, sandy bathing area, rec. hall, new boats and motors, store, live bait, fishing lic., campsites available for weekend, week, or season. Like a clean quiet resort. It's all here at the family place. Before you book your '90 vacation, take a drive and see our new look. Only 83 miles from Toronto. Write or phone for brochure: Lang's Resort R.R.#3, Box C, Roseneath, ON K0K 2X0 Phone: (416) 352-2308	
Real Estate				
For Sale: St. Catharines, Ont. Tastefully-decorated bungalow with new eat-in kitchen, large diningroom, two baths, rec room, two bedrooms up, two bedrooms down, garage, CA, CVac, beautiful gardens, near Christian schools and four Chr. Ref. churches. \$139,900. Call: Norma Halverson (416) 935-0267 Associate Broker representing Bell Real Estate (St. Catharines) Ltd., Realtor (416) 934-2358				
Obituaries				
Safe in the arms of Jesus safe on his gentle breast. There by his love o'er-shaded sweetly my soul shall rest. Hark! 'tis the voice of angels borne in a song to me over the fields of glory over the Jasper Sea. On Sunday, May 27, 1990, the Lord called home, JANNA MIDDEL (Nanninga) at the age of 80 years. Dearly beloved wife of Reinder Middel. Dear mother of: John & Carol Middel — St. Thomas, Ont. Evert & Evelyn Middel — Goderich, Ont. Betty Toisma — Goderich, Ont. Ann & Bert Kolkman — Mt. Brydges, Ont. Jake & Aida Middel — Potomac, MD Adrian & Dayle Middel — Coquitlam, B.C. Ron Middel & Tracy Johnston — London, Ont. Frances & Wayne Kuntz — Bayfield, Ont. Janna & Matthew Hoscoe — Costa Mesa, Calif. Predeceased by two sons, Jan and Albert. Mother-in-law of: Shirley Middel — Goderich, Ont. Sadly missed by 27 grandchildren and 11 great-grandchildren. Also survived by three brothers, Jacob, Jan and Evert Nanninga, the Netherlands. Predeceased by two sisters, Fokje and Goukje. Funeral service was held on Tuesday, May 29, 1990, at the Chr. Ref. Church, Clinton, Ont. Dr. W.T. Koopmans officiating. Psalm 91:1. Home address: 115 Mary St., Clinton, ON N7A 1L0				
	For Sale	For Sale		
	NOW AVAILABLE! A book for every Christian family: DARE TO BE A HOUSEWIFE <i>a new look at an old job</i> written by the award-winning author FEMMIE VANDERBOOM Approximately 140 pages, only \$13.95 Can. <i>Mrs. Sharon Bratcher, Philadelphia, PA:</i> "Dare to be a Housewife is a 'housewife's support group' contained within a binding. VanderBoom's description of the 'art and honour of housewifery' is biblical and practical, promoting good personal, family and environmental health. She provides new answers to that same old question: 'Where do you work?'" <i>Mrs. Aaltje Hultink-Moes, Winnipeg, Man.:</i> "In an age of feminism and women's rights, it is refreshing to read about femininity and women's privileges." <i>Rev. Cl. Stam, Hamilton, Ont.:</i> "VanderBoom asks timely attention for woman's oldest and most rewarding full-time task: to be a wife and mother. She does not neglect the difficult aspects of this task, but seeks to put this calling in its proper scriptural perspective. Valuable advice is given here, especially for young mothers. A good book to read for all." <i>Dr. J. Visscher, Langley, B.C.:</i> "A clear, practical, sometimes controversial look at what is still one of life's greatest tasks. A much needed biblical treatment in a world filled with feminist rhetoric." Order from: BREMER BOOKS Box 9002, 1105 Wellington Rd. S., London, ON Canada N6E 1V0			
			Help Wanted Business Manager The Abbotsford Christian School Society invites suitable applicants for the full-time position of business manager of the A.C.S. system. The successful applicant will show vision, initiative, and direction-setting in carrying out a wide variety of administrative functions including financial management, facilities supervision and government liaison on fiscal matters. The A.C.S. Society presently operates an elementary campus (K to 7 — 530 students) and a secondary campus (8 to 12 — 212 students). Salary and benefits commensurate with experience and qualifications. Please send resume (including statement of faith in Christ and job references) to: Mr. John Koot c/o Abbotsford Christian School Box 157, Abbotsford, BC V2S 4N8	Help Wanted
			Employment Opportunity We have an opening for someone (male or female) to become part of a team of five, looking after a farrow-to-finish hog operation. You may be experienced or wanting to learn, but you must have the ability to work with others. Computerized and electronic feeding throughout. Please send resume and wage range desired to contact person: Dr. Cathy Templeton, D.V.M. 310 Davidson Ave., N., Listowel, ON N4W 3A6 Phone: (519) 291-3276	
			Research Position Research position open with the Evangelical Fellowship of Canada. Responsibilities include maintaining database, carrying out research projects, and some writing and editing. Some experience preferred. Send resume to: Lorna Cheetham Box 8800, Sta. B, Willowdale, ON M2K 2R6 Phone: (416) 479-5885	
Calendar of Events can be found on page 19.				

Classified/Events

For Rent	For Rent	For Sale	Miscellaneous	Miscellaneous
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Low Car Rentals in Holland

per week

	700 km free	Extra km
Daih. Cuore	Fl. 150,-	0,21
Opel Corsa	Fl. 150,-	0,21
Daih. Charade	Fl. 180,-	0,25
Daih. Charade Aut.	Fl. 210,-	0,25
VW Golf	Fl. 210,-	0,25
VW Golf diesel	Fl. 230,-	0,25
VW Passat diesel	Fl. 260,-	0,30
Opel Omega diesel	Fl. 365,-	0,35

Prices exclusive of 18.5% tax and fuel.

H. Dunnewind, B.V.
Haven Oost 18

7731 GT Ommen (OV), Holland

Phone: 011-31-5291-51960

Fax: 011-31-5291-51927

Organ for sale: Hammond B3, two full manuals, presets, drawbars, external Leslie speaker, 25 pedals. Asking \$3250. Phone: (416) 775-6969.

HALTON TRAILER Sales & Rentals Ltd.

- Starcraft travel trailers, hardtops and truck campers
- Taylor coach travel trailers
- Gypsy lightweights
- We sell & rent trailers from hardtop to motorhome
- BOOK YOUR RENTAL NOW!

Trafalgar Road and Hwy. #7
in Georgetown
(416) 877-4266
Jake & Linda Marissen

BURSARY

The Board of the

Canadian Federation of
Christian Reformed Women

invites young women (16-25 years), members of the Christian Reformed Church in Canada, volunteering in CRC Mission projects, to apply for a bursary of \$500 (or part thereof).

Application forms can be obtained from the

C.F. of C.R.W.

P.O. Box 335, Grimsby, ON L3M 4H8
and must be returned by August 15, 1990.

Events

In Concert

The highly-acclaimed 12-member choir
from The Netherlands



Jongeren Cantory Emmeloord

Director: To Jongema-Hoekstra

ITINERARY:

Saturday, July 14	Mountainview CRC, Grimsby, Ont.	8 p.m.
Sunday, July 15	First CRC, Guelph, Ont.	8 p.m.
Tuesday, July 17	Holland Chr. Homes, Brampton, Ont.	7:30 p.m.
Wednesday, July 18	St. Thomas, Ont. (watch for local announcements)	
Thursday, July 19	First Baptist Church, Niagara Falls, NY	7:30 p.m.
Friday, July 20	First CRC, Sarnia, Ont.	8 p.m.
Saturday, July 21	First United Church, Port Colborne, Ont.	8 p.m.
Sunday, July 22	Covenant CRC, St. Catharines, Ont.	8:30 p.m.

For info. call (416) 685-3069

Enjoy a half-hour

ORGAN RECITAL

in the air-conditioned Chapel

Invites
you
to

on

July 6, 13, 20 and 27

from

12:00 - 12:30 p.m.



Hour-long campus tours will also be available on those dates starting from the Chapel Plaza (north side) at 11:00 a.m. and ending in the Chapel at noon.

Join the eighth annual

MEXICO STS MISSION TOUR

to churches, missions, places of natural and historical significance in Mexico. Areas of Merida (Yucatan) and Mexico City during final days of the 23rd annual Mexico Summer Training Session, conducted by I.D.E.A. Ministries (International Discipleship and Evangelization Associates).

Ten days, August 7 to 16, 1990. Tour leader: Dr. Dick L. Van Halsema, STS founder and director. Ideal for relatives and friends of STS group participants, pastors, and all mission supporters. Only \$395.00 in Mexico, double occupancy, meals, comfortable hotels. Round trip airfare additional. Registration deadline: July 20. Ask for complete information.

Mexico STS Mission Tour

4517-A Broadmoor Avenue

Grand Rapids, Michigan 49512-5339

Telephone: 616-698-8393

Events

Bed and Breakfast
Kom terug naar Nederland. U kunt logeren aan de rand van Utrecht. F. 150.00 per persoon per week. Inlichtingen: Mvr. Sneller, Pr. Irene Laan 53, Utrecht, the Neth. Tel. 011-31-304-43509.

Bed & Breakfast: Beautiful Niagara Falls, Ont. A pleasant 15 minute walk to the Falls. Friendly home, nice rooms, superb breakfast! Dutch spoken. Mike and Joan Havinga. Tel. (416) 358-3534.

Accommodations

Weekly Crossword by Florence C. Adler

ACROSS

1 Hood's knife
5 "— Joey"
8 Movie dog
12 Raced
13 Havana's land
14 Roman robe
16 Gen. Bradley
17 A Waugh
18 — four
19 "The Village Blacksmith" poet
22 Expansive
23 Different
24 Innovation
26 Literary monogram
29 Grain
30 Lend! of tennis
31 Some chairs
33 Blame
37 Jai —
38 Burden
39 Guitar look-alike
43 Substitute
46 Sedaka or Simon
47 Opportune
48 Unit
49 Fencing term
52 Enrages
54 Infield cover
55 Work of 19A
60 Make fit
62 Skin problem
63 Scent
64 Landing place
65 Waste allowance
66 Request
67 Foxx
68 Always to poets
69 Lampreys

DOWN

1 Aircraft type
2 — sapiens
3 Isfahan's land
4 Edge
5 Fowl
6 First victim
7 Terse
8 Uraeus

9 "Treasure Island" author
10 Entire
11 Tilting
13 Salad type
15 D.A. e.g.
20 Mass of ice
21 Spun
25 Truck
26 Snatch
27 Gaucho's weapon
28 Look over hastily
32 Work of 9D
34 Open
35 Destroy
36 Serf of old
40 Done to poets
41 Fair attraction
42 Lift up
43 Angler's lure
44 Bull's-eye
45 Suit to —
49 More: abbr.
50 Consumer advocate

51 Somber
53 Incline
56 Farm land
57 Inactive

58 Christmas song
59 Epochs
61 A Kennedy

Answer to this week's puzzle can be found in next week's issue.

Calendar of Events

June 23-24 40th anniversary of Chr. Ref. Church, Essex, Ont. Dinner on June 23 (tickets \$12). For info. call Tina VanderVecht at (519) 326-6805.

June 23 Anniversary concert and open house on the occasion of Andre Knevel's 20th anniversary as concert organist. At 3 p.m., Providence CRC, Beamsville, Ont. Free admission.

June 24 City-wide hymn sing led by Pastor Jake Kuipers at 8 p.m., First CRC, Sarnia, Ont. Special music: "The Abundant Life Ensemble."

June 29-July 1 75th anniversary of CRC, Neerlandia, Alta. For info. write Box 68, Neerlandia, AB T0G 1R0.

July 2 "Frisian Picnic" at 11 a.m., Pinehurst Conservation Park, on Hwy. 24A, Paris, Ont.

July 4 "Hollandse Dag," at 10 a.m., Strathroy Arena, Metcalf St., Strathroy, Ont. Speaker: Rev. Ralph Koops. Bring lunch!

July 5 CFFO Prov. Board meetings from 10 a.m. - 4 p.m., CRC, Georgetown, Ont. For info. call (519) 837-1620 (a.m.) or 338-3214 (p.m.)

July 6-7 1990 Toronto Conference featuring J.I. Packer and R.C. Sproul on "One Holy Passion — knowing the character of God." At the Metro Convention Centre, Toronto, Ont. Presented by Ligonier Ministries. Simultaneous French translation available to first 80 registrants. For info. call 1-800-344-9499.

July 10 Picnic of "Winter Haven Winter-Ministry" at 11 a.m., Bronte Creek Provincial Park (take Burloak off QEW and go west). Take food and drink along!

July 14-22 Concert tour of the highly-acclaimed 12-member choir "Jongeren Cantorij Emmeloord" from the Netherlands. **July 14:** Mountainview CRC, Grimsby, Ont., 8 p.m.; **July 15:** First CRC, Guelph, Ont., 8 p.m.; **July 17:** Holland Chr. Homes, Brampton, Ont., 7:30 p.m.; **July 18:** St. Thomas (to be announced); **July 19:** First Baptist Church, Niagara Falls, NY, 7:30 p.m.; **July 20:** First CRC, Sarnia, Ont., 8 p.m.; **July 21:** First United Church, Port Colborne, Ont., 8 p.m.; **July 22:** Covenant CRC, St. Catharines, Ont., 8:30 p.m.

July 29 Dutch service with Rev. H. de Moor, at 3 p.m., CRC, Ancaster, Ont.

July 17-19 1990 Calvinette Convention. Starts 9 a.m., July 17 at the Alumni Hall, Univ. of Western Ontario, London, Ont. This public ceremony will feature a Calvinette Choir, Colleen and Grace, and an address by Jo Ilbrink.

Aug. 8 Organ recital by John W. Vandertuin, 8 p.m., Aeolian Hall, London, Ont.

Aug. 16-19 "Canadian Christian Festival III — A Time to Love," at the Metro Centre and World Trade & Convention Centre, Halifax, N.S. About 10,000 people are expected to attend. Speakers include Desmond Tutu, Tony Campolo, John Powell, Elizabeth Thomen, Emilio Castro, Pauline Webb, T. Herbert O'Driscoll and others. For info. call (902) 423-9670.

Aug. 20-24 "Teaching the Holocaust in the Canadian Context: Engaging the Heart and Mind," a conference for educators at the U. of T., Toronto, Ont. For info. call Pnina Spetgang, (416) 635-2883, Ext. 144.

35th ANNIVERSARY

Jarvis District Christian School

By the grace of God, Jarvis District Christian School hopes to celebrate 35 years of Christian Education in the 1990-1991 school year. We are inviting all former students and teachers to join us in this celebration at an Alumni Banquet planned for

Friday, November 9, 1990.

There will only be 300 tickets available. Please make your plans early and reserve your place by contacting us at:

R.R.1, Jarvis, ON NOA 1J0
or phone:
(519) 587-5374 or (519) 428-0678

Church news

Christian Reformed Church

Calls received
— to Calvin, Dundas, Ont., Rev. Marvin Van Donselaar of Orange City, IA

New stated clerk
— **Classis Hamilton:** Mr. John Elgersma, R.R.#1, Cayuga, ON N0A 1E0. Tel. (416) 772-5808.

New clerk
— **Grace CRC, Chatham, Ont.,** has a new clerk, Jake Janssens. Address correspondence to him c/o Grace Chr. Ref. Church, P.O. Box 337, Chatham, ON N7M 4K6; (519) 352-7944.

Classis meetings
Classis Hamilton will meet on Wednesday, Sept. 19, 1990, in the CRC, Burlington, Ont. All agenda materials are due August 8, 1990. John Elgersma, Stated Clerk.

Classis Huron meets in regular session on Sept. 12, 1990, in Drayton Chr. Ref. Church at 9:30 a.m. All materials for the agenda must be in the hands of the Administrative Clerk by August 8, 1990. Administrative Clerk: Mrs. Willie Andrews, 60 Churchill Rd., Acton, ON L7J 2J4. Ph. 519-853-0639. Dirk Miedema, Stated Clerk.

Change of Address
— Rev. Alvin H. Venema (emeritus), Sawmill Rd., R.R.#2, Caledonia, ON N0A 1A0, effective July 24, 1990.

Suffering and Survival

The Netherlands 1940-'45

A commemoration at Dordt College of the 50th anniversary of the Nazi occupation and the 45th anniversary of the liberation of the Netherlands

September 26-29, 1990

Exhibits and Activities

Anne Frank Exhibit — an international exhibition of the life and times of Anne Frank

"Suspended Sentence" — a play by Flemish author Jozef van Hoeck about how Nazism and the war influenced the actions of convicted Russian spy Klaus Fuchs

Art Exhibit — reproductions of Kathe Kollwitz photographs of World War I and II

Displays of Nazi propaganda and World War II memorabilia

Films — "The Assault" and "The Hiding Place"

Oral History Forums

Immigrants who lived through the occupation will share their memories. Anyone interested in participating is invited to contact Dr. James C. Schaap, Dordt College, Sioux Center, Iowa 51250, (712) 722-6250.

For information about registration, lodging, and transportation, call: **Office of College Advancement**
Sally Jongsma (712) 722-6026

 **Dordt College**
Sioux Center, Iowa 51250

Presentations

Opening address by the Rev. Nicholas Knoppers, Dutch immigrant decorated for valor during World War II

Keynote speeches by experts on Dutch and immigrant history: Herman Ganzevoort, University of Calgary; Andre Stein, University of Toronto; Hans Blom, University of Amsterdam; Michael Hoorn, University of Toronto; Babes van Dillen Clinton, author, Los Angeles

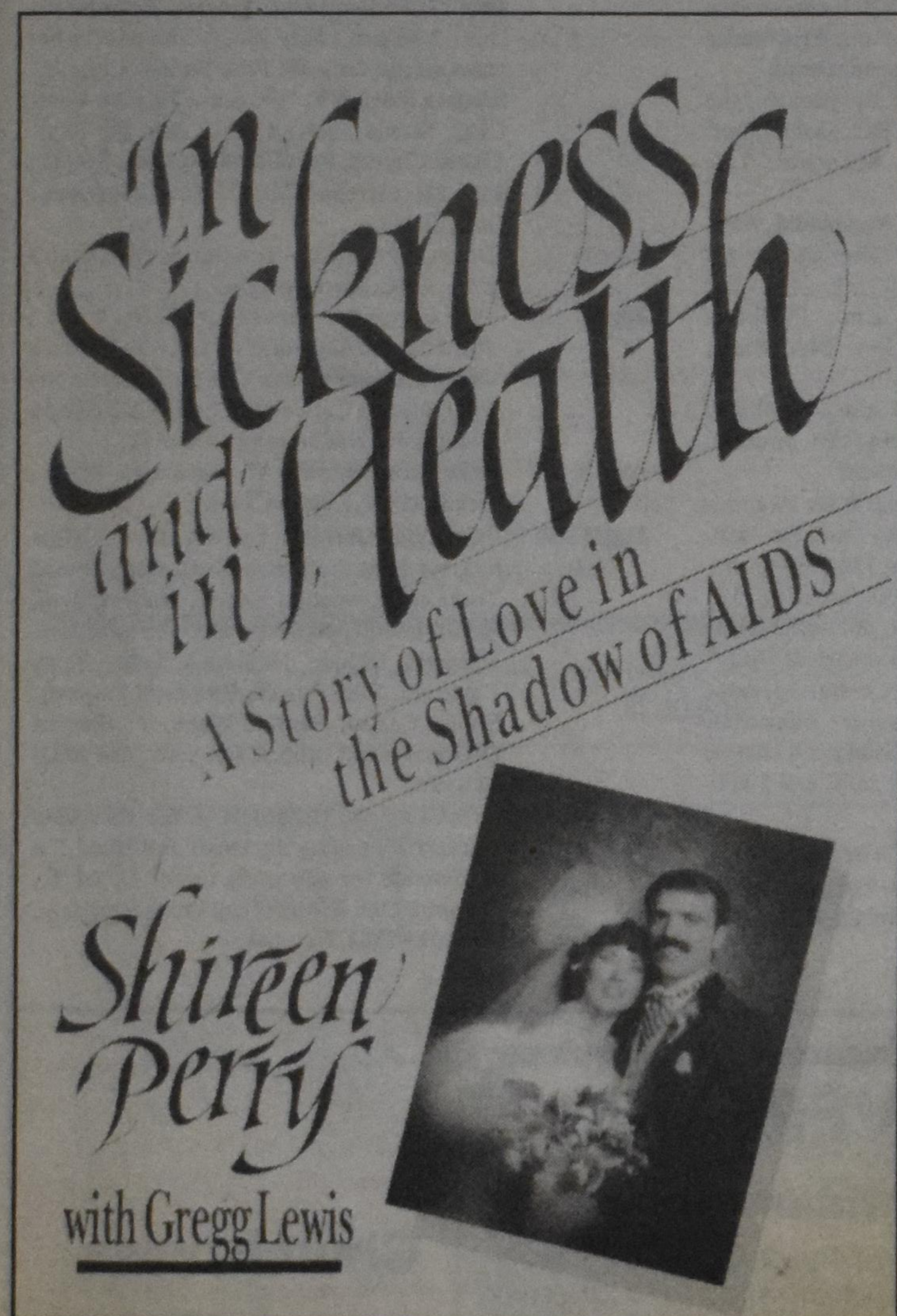
Academic papers by members of The Association for the Advancement of Dutch American Studies (AADAS)

Books

Robert VanderVennen, book review editor

Christian living

Unhelpful book on AIDS and homosexuality



In Sickness and in Health: A Story of Love in the Shadow of AIDS, by Shireen Perry, with Gregg Lewis. Downers Grove, Ill.: InterVarsity, 1989. Hardcover, 195 pp., \$17.95. Reviewed by Don Baxter, Toronto.

In Sickness and in Health outlines the courtship and marriage of Mark and Shireen Perry. It also deals with their struggle when Mark develops AIDS within their first year of marriage. Mark believes that since God has saved him by curing his homosexuality, he would now become a living miracle and defeat the disease.

Their marriage begins to

suffer as he attributes his declining health to his wife's lack of faith. The story then leads to their gradual acceptance of the situation and their search for meaning in the midst of tremendous difficulties. Their faith remains strong and their love for each other deepens.

While I have a great deal of sympathy for Shireen Perry's pain and suffering, I found this book to be very disappointing on many grounds. Its style is very chatty and often resembles a television talk show. Significant conflicts and meaningful events are often glossed over briefly or sandwiched between pages of trivial details.

I wish the book's editor had told Shireen Perry to place less emphasis on the chronological, and concentrate on five or six situations. She could then have probed her feelings more profoundly and given the book greater depth.

While both Mark and Shireen express a strong personal faith in God I found the expression of it to be very simplistic at times. Too many times they seemed to confuse God's will with their own. Shireen becomes convinced that God has chosen Mark to be her spouse. When he becomes withdrawn during their courtship, she hopes God has informed Mark of his plans for their marriage. Later in the book, during a crisis with Mark's health, she confides, "Okay, Lord, you're really going to have to help us this time!"

Gays who are struggling with their own acceptance as well as their faith will also be disappointed with this book. The message is that God saves gays by making them straight. Only one sentence is devoted to a three-year relationship Mark has with another man before he met Shireen. After that, he really adopts the "gay lifestyle," which by implication means rampant promiscuity. That's an insult to gays who are not promiscuous.

At a time when many churches are struggling with their relationship to their gay members, this book offers little that helps either. Mark was by definition not gay but bisexual. Most gays are not bisexual and can make little use of his option of heterosexual relations.

The most useful section is the small appendix which offers practical information for people who feel called to minister to those who are seriously ill.



Friends of God

Wayne Brouwer

Living in the future

"Surely God is my help... for he has delivered me from all my troubles" (Ps. 54:4,7).

One of the German army prison camps during the Second World War was divided into two major sections. In order to keep tight control on captured Allied soldiers, the British and Commonwealth internees were segregated from the American captives.

A fence and an out-of-bounds territory on either side of it marked the "no-man's-land" where machine gun fire would kill those who strayed suspiciously close to the other sector. Except for one time each day. Precisely at noon the ranking officer from either group was allowed to approach his counterpart at the fence. Armed soldiers stood close, monitoring every word spoken. A brief and formal conference, and then the two leaders would march back to their groups and the dull routine of prison life would continue.

The situation appeared rather hopeless. But the ranking officers added their own little twist to things. They had figured out that they both knew enough of the Gaelic language to use it for passing messages that they didn't want the Germans to hear. They rarely spoke it, of course, saving it for times of the greatest urgency. Perhaps an escape attempt...

Good news

But one day was different. A recently captured soldier had managed to smuggle in parts from a crystal radio set. Each morning it was hidden by scattering the pieces throughout a variety of secret recesses in the barracks. And each night, as the radio was rebuilt, the world outside floated in over the airwaves.

So it was that news of the D-Day invasion at Normandy entered the camp. And the excitement of the prison soldiers on one side of the fence had to be transmitted to those on the other side. That noon, when the ranking officers met there was the usual formal interchange. And there were a few words in Gaelic. Then the officers turned stiffly from one another and with no show of emotion they marched under guard back to their respective companies.

But the Germans were more than a little curious when the barracks on one side of the camp suddenly erupted with cheers and shouting. They themselves knew nothing of the invasion. Hitler's propaganda machine creatively rewrote world events for them.

For three more months the camp carried on in a rather comical inversion of reality. The guards, with their guns and their outwardly superior status, were prisoners of ignorance and the coming defeat. And those who cowered in the barracks were actually freed men of the future, strutting in anticipation of the release they knew was certain.

They wore prison clothes. They ate prison food. They smelled the stench of prison life around them. But their hearts were free! They knew the outcome of the struggles in which they were engaged, and because of that their confidence soared!

The former captives who were part of that incredible experience have never stopped telling others of the feelings that grabbed their spirits during those three months. It was a lot like the thoughts and emotions that drove David as he penned Psalm 54: surrounded by enemies, yet vindicated and released. He experienced the pain of deadly struggles, yet knew the confidence of God's deliverance. The present demanded his every attention, but it was the hope of the future in which he really lived.

Maybe we're all there, at least once in a while. Have you tuned into the gospel broadcast lately?

Wayne Brouwer is a pastor at First Christian Reformed Church in London, Ont.

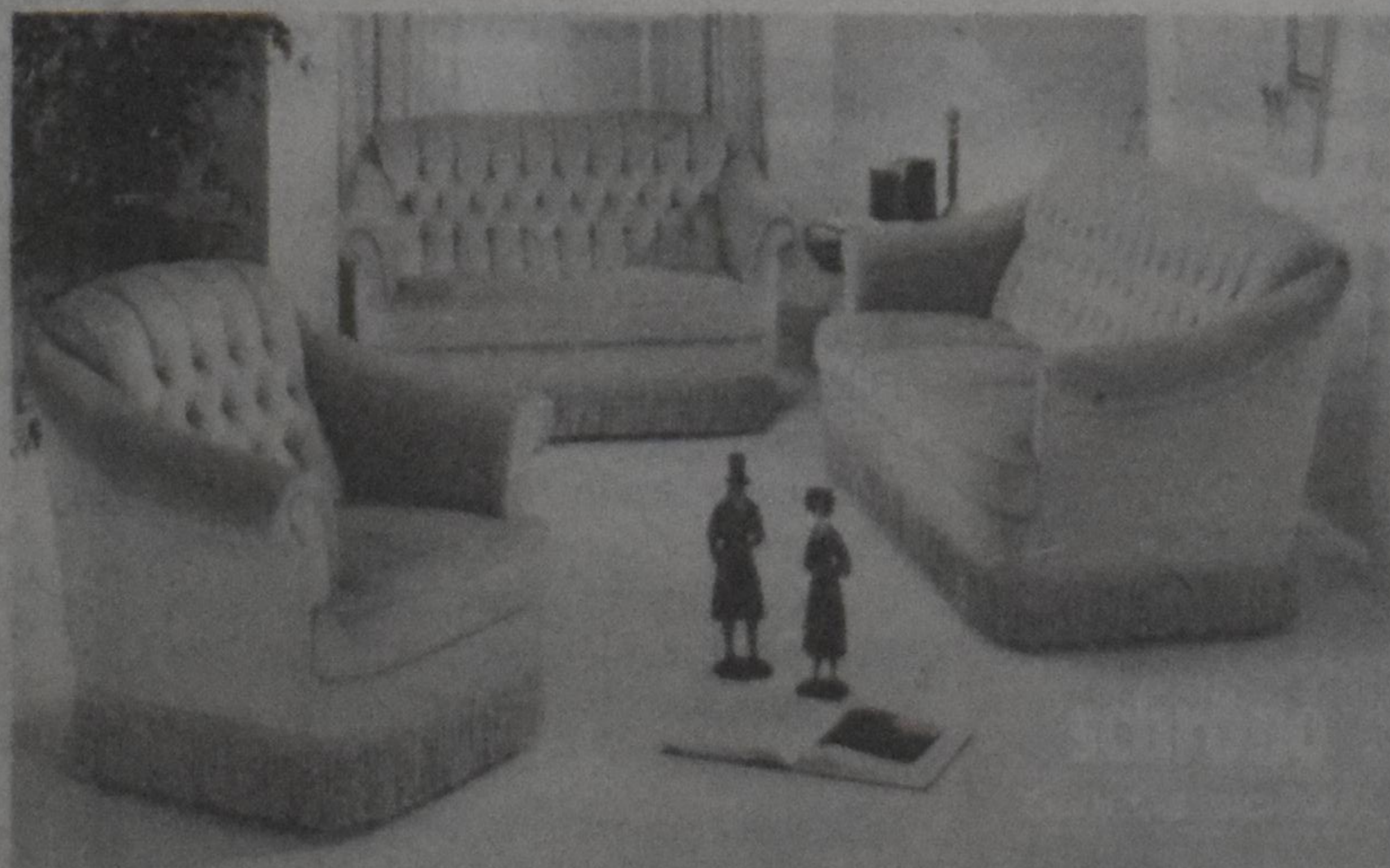
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